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

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THIS NEW AND REVISED EDITION
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THE ASSISTANCE, OF THE LATE
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Macon, Mac Alexander," etc., i.e., Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which etymologists so often recur, that macbenac means in Gaelic "the blessed son." This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.


Macca. 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 - כ - כ - כ. M. C. B. I.—which were inscribed upon their banners—being the initials of the Hebrew sentence, "Mi Camocha, Baailim, Jehovah," 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.

Macd. Du Cange gives this as one of the Middle Age Latin words for "mason," deriving it from maceria, a wall. The word is now never employed.

Machiavelli. In the 15th century, the author of The Prince, a kind of "treatise," (as were all the political works of the time) written in classical Latin, which also bears to the word "dictum," being a kind of "digression," (as were all the political works of the time) written in classical Latin, which also bears the name of Machiavelli.


Macfinch. The following is extracted from Kenning's Cyclopaedia of Freemasonry: "The Norman-French word for 'mason'—as the operative mason in early days was called 'le macon,' and this was corrupted into macon, maccouyn, macon, macouyin, macouyon, and even macon. The word seems to come from 'maconner,' which had both its operative meaning and derivative meaning of conspiring, in 1235, and which again comes from 'maniac,' a word of classic use. Some writers have derived the word 'macon' from macon; but though 'maconner' and maconner appear eventually to be equivalent to 'mansionem facere,' in its first meaning, 'maison' seems to be simply a wooden house, as 'maisonage' is defined by Roquefort to be 'Bois de charpente propre à bâtir les maisons,' and then he adds, 'C'est aussi l'action de bâtir.' Roquefort seems to prefer to derive 'maisoner' from the Low Latin verb 'mansionare.' Be this as it may, we have in the word macon, as it appears to us, a clear evidence of the development of
the operative guilds through the Norman-French artisans of the Conquest, who carried the operative guilds, as it were, back to Latin terminology, and to a Roman origin.” (See Mason.)

**Macon dans la Vole Droite.** (The Mason in the Right Way.) The second grade of the Hermetic system of Montpellier. (Thory, Acta Lat., i., 321.)

**Macon du Secret.** (The Mason of the Secret.) The sixth grade of the reformed rite of Baron Tchouchy, and the seventh in the reformed rite of St. Martin. (Thory, Acta Lat., i., 321.)

**Macon, Ecossais, Maître.** See Mason, Scottish Master.

**Maçoneta.** Low Latin, signifying a male Mason, and found in documents of the fourteenth century.

**Maçonnerie.** A French word signifying a male Mason, that is to say, the degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language would permit the use of the equivalent word Mason, if custom would sanction it.

**Maçonnerie Épistolaire.** The Third Degree in Cagliostro's Rite of Adoption.

**Maçonnerie Maîtresse.** Third grade of the Maçonnerie d'Adoption.

**Maçonnerie.** Du Cange gives citations from documents of the fourteenth century, where this word is used as signifying to build.

**Maçonnerie Rouge.** (Red Freemasonry.) The designation of the four high grades of the French Rite. Basot says that the name comes from the color worn in the fourth grade.

**Maçonnerie Sociététienne.** Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction, with more, perhaps, of the character of a club. Kenning's *Cyclopædia* says: “there were about nineteen of these associations in the principal towns of Holland in 1860.”

**Maçony's *Cyclopædia.*”** "A General History, Cyclopædia, and Dictionary of Freemasonry," containing some 300 engravings, by Simeon Macoy, 3rd, published in New York, which has passed through a number of editions. It was originally founded on *A Dictionary of Symbolical Masonry*, by George C. MacDonald, 1st. Macoy 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, K. T.

**Macocosm.** (μακοκόσμος, the great world.) The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macroc in opposition to the Microc 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 Mysticum Magnum.

Mason, Latin of the Middle Ages for a master. Du Cange quotes a Compendium of the year 1324, in which it is said that the work was done “per manum Petri, maconis de Laguncio.”

Made. A technical word signifying initiated into Masonry. (See Make.)

Madman. Madmen are especially designated in the oral law as disqualified for initiation. (See Qualifications.)

Magazine. The earliest Masonic magazine was published at Leipzig in 1738 and named Der Freimaurer. In 1783 the *Freimaurerzeitung* appeared at Berlin, having only a short existence of six numbers. The *Journal für Freimaurer*, which appeared in 1794 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 1788, and continued until 1798. In Ireland, in 1792, the *Sentimental and Masonic Magazine* appeared and ran to seven volumes (1792–5). In France the *Miroir de la société* seems to have been issued from 1800 to 1802, followed by *Hermes* in 1806.

In England the *Freemasons' Quarterly Review* commenced in 1834 and was continued until 1849, followed by the *Freemasons' 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 magazine now existing is the *Ars Quatuor Coronorum*, published by the Quatuor Coronati Lodge. Of American Masonic magazines the earliest 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; and the *American Tyler's Keystone*, published at Ann Arbor, Michigan, twice a month, is in its 29th volume.

In Switzerland the *International Bureau for Masonic Affairs* issues a quarterly magazine, called *The Bulletin*, which is now in its 9th volume.

[E. L. H.]

*Magi.* The ancient Greek historians so term the hereditary priests among the Persians and Medians. The word is derived from magos or mag, signifying priest in the Pehlevi language, and it has been introduced into the English language as a word into Masonry, and employed it in the nomenclature of their degrees to signify men of superior wisdom.

Maggi 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; Jaspér, a beardless youth, who offers frankincense; Baltasar, a black or Moor, with a large spreading beard, who tenders myrrh. The patron saints of travelers. "Tradition fixed their number at three, probably in allusion to the three races springing from the sons of Noah. The Empress Helena caused their corpses to be transported from Constantinople, Frederick 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 exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his Masonic 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 Doctrines of the Higher Magic, and on the Key of the Grand Mysteries, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic. Ragon designates this sort of Masonry by the name of "Occult Masonry." But he loosely confounds magic with the magism of the ancient Persians, the Jewish philosophy and magic, 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 Pythagoras; 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 Freemasonry 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 onomatology, 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 key to the Freemasonry.

Magicians, Society of the. A society founded at Florence, which became a division of the Brothers of Rose Croix. They wore in their Gowns the habit of members of the Inquisition.

Magic 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, vertically, 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:

There was no talisman more sacred than this among the Orientalists, when arranged in the following figure:

Thus arranged, they called it by the name of the planet Saturn, ZaHaL, 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 of the word ZaHaL in the Arabic alphabet. The Talmudists also esteemed it as a sacred talisman, because 15 is the numerical value of the letters of the word, HaEl, 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 130, and the sum of them added, horizontally, perpendicularly, and diagonally, is always 34; thus:

Thus arranged, they called it by the name of the planet Saturn, ZaHaL, 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 of the word ZaHaL, in the Arabic alphabet. The Talmudists also esteemed it as a sacred talisman, because 15 is the numerical value of the letters of the word, HaEl, which is one of the forms of the Tetragrammaton.
So the table of Mars consists of 25 squares,
of the Sun of 36, 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 Commentarius. A title ap-
plied in the Middle Ages to one who presided
over the building of edifices—Master of the
Masons.

Magister Hospitalis. See Master of the
Hospital.

Magister Laudum. Du Cange defines
this as Master Mason; and he cites the statues
of Marseilles as saying: "Tres Magistros
Lapidis bone 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 Ferrarius. A name given in
the Middle Ages to a Mason; literally, a Mas-
ter of Stones, from the French pierre, a stone.

Magister Templi. See Master of the
Temple.

Magistri Comacini. See Comacini Mas-
ters; also Como.

Magna est veritas et praevalebit. (The
truth is great, and will prevail.) The motto
of the Red Cross Degree, or Knights of the
Red Cross.

Magnan, B. F. 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
great Fraternity at the 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.

Masonic Masonry. This is a form of
Freemasonry which, although long ago prac-
tised by Cagliostro as a species of charlatanism,
was first introduced to notice as a philosophic
system by Ragon in his treatise on Magisteria
Occulta. "The occult sciences," says this
writer, "reveal to man the mysteries of his
nature, the secrets of his organisation, the
meanings of an immaterial substance, the
attaining of perfection and happiness; and,
in short, the decree of his destiny. Their
study was that of the high initiations of the
Egyptians; it is time that they should be-
come 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
are no doubt that the Masonic investigator
has a right to search everywhere for the means
of moral, intellectual, and religious perfec-
tion; and if he can find anything in magnetism
which will aid him in the search, it is his
duty and wisest policy to avail himself of it.
But, nevertheless, Masonic 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 sys-
tem of Illuminati. 2. The Ninth and last
degree of the German Rosicrucians. It is
the singular of Magi, which see.

Mah. The Hebrew interrogative prounon
תו, signifying what? It is a component
part of a significant word in Masonry. The
combination mahah, literally "what the,"
is equivalent, according to the Hebrew method
of ellipsis, to the question, "What is this the
———?"

Mahabharata. A Sanskrit poem, re-
counting the rivalries of the descendants of
King Bharata, and occupying a place among
the Shasters 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, Durga, is simi-
larly styled Mahadevi (the great goddess).
In Buddhist history, Muhadeva, 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.

Maher-Shalal-Haz-Baz. Hebrew. יכ
תל הצב. 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 prey, fall upon the spoil," and
were prognostic of the sudden attack of the
Assyrians. They may be said, in their Ma-
sonic 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.

Maier, Michael. A celebrated Rosi-
crucian and interpreter and defender of Rosi-
crucianism. He was born at Rinseburg,
in Holstein, in 1656, and died at Magdeburg
in 1620. He is said to have been the first to
introduce Rosicrucianism into England. He
wrote many works on the system, among
which are: Atalanta Fugiens, 1618; Septimana
Philosophico, 1620; De Frat-
errinda Rosa Crucis, 1618; and Latinus Sermi,
1617. Some of his contemporaries having
denied the existence of the Rosicrucian Order,
Maier 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 Rosicru-
cians 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
tongues."

Maine. Until the year 1820, the District
of Maine composed a part of the political
MAÎTRE

territory of the State of Massachusetts, and its Lodges were under the obedience of the Grand Lodge of Massachusetts. In that year, a political division having taken place, and Maine having been erected into an independent State, the Masons of Maine took the preliminary steps toward an independent Masonic organisation, in obedience to the universally recognised law that political territory makes Masonic territory, and that changes of political jurisdiction are followed by corresponding changes of Masonic jurisdiction. A memorial was addressed to the Grand Lodge of Massachusetts praying for its consent to the organization of an independent Grand Lodge and a just division of the charity and other funds. A favorable response having been received, a convention was held at Portland on June 1, 1820, consisting of delegates from twenty-four Lodges, when the Grand Lodge of Maine was organized, and William King elected Grand Master.

The Grand Royal Arch Chapter was organized in 1821, the Grand Council of Royal Arch Masons in 1855, and the Grand Commandery in 1852.

Maître Maçon. The name of the Third Degree in French.


Maître Maçon. 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 it to designate the Third or Master's Degree.

Major. The Sixth Degree of the German Rose Cross.

Major Illuminate. (Iluminatus Major.) The Eighth Degree of the Illuminati of Bavaria.

Majority. Elections in Masonic bodies are generally ruled 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.

Make. "To make Masons" is a very ancient term; used in the oldest charges extant as synonymous with the verb to initiate or receive into the Fraternity. It is found in the Landsdown MS., whose date is the latter half of the sixteenth century. "These be all the charges...read at the making of a Mason."

Malach. "מַלְאך". An angel. A significant word in the high degrees. Lenning gives it as Melek or Melech.

Malachi or Malachias. The last of the prophets. A significant word in the Thirty-second Degree of the Scottish Rite.

Malcolm III. (King of Scotland.) Reported to have chartered the Lodge "St. John of Glasgow" in the year 1058.

Malcolm Canmore Charter. See Manuscript, 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 depress 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 occupying only about 170 sq. 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. 1. Man has been called the microcosm, or little world, in contradistinction to the macrocosm, or great world, by some fanciful writers on metaphysics, by reason of a supposed correspondence between the different parts and qualities of his nature and those of the universe. But in Masonic symbolism the idea is borrowed from Christ and the Apostles, who repeatedly refer to man as a symbol of the Temple.

2. A man was inscribed on the standard of the tribe of Reuben, and is borne on the Royal Arch banners as appropriate to the Grand Master of the second Veil. It was also the charge in the third quarter of the arms of the Atholl Grand Lodge.

3. Der Mann, or the man, is the Second Degree of the German Union.

4. To be "a man, not a woman," is one of the qualifications for Masonic initiation. It is the first, and therefore the most important, qualification mentioned in the ritual.

Man or Perfected Creation. The symbol representing perfected creation, which is "very common on ancient Hindu monuments in China," embraces so many of the Masonic emblems, and so directly refers to several of the elementary principles taught in philosophic Masonry, that it is here introduced with its explanations. For long, in his Faiths of Man, gives this arrangement:
A—Is the Earth, or foundation on which all build.
    We—Water, as in an egg, or as condensed fire and ether.
Ra—Fire, or the elements in motion.
Ka—Air, or wind—Juno, or Io ni; a condensed element.
Cha—Ether, or Heaven, the cosmicalFormer.

This figure is frequently found in India:

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Ether, or Heaven, Air,
Fire,
Water.
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. Forlong remarks that "as it was difficult to show the All-perceiving Ether, Egypt, for this purpose, surrounded her figures with a powder of stars instead of flame, which on Indra's garments were Yonia. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base—the horns of the crescent (Air), being outstretched, formed the arms, and the refugent Flame the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gives 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, tasting, feeling, smelling, understanding, and speech. See Ecclesiasticus xviii. 5:

"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 Taliesin, called "Y Bid Mawr, or the Macrocram" (Brit. 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 compounded 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,
And mist, and flowers,
And the southerly wind,
As it were seven senses of reason
For my Father to impel 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. McClenachan.)

Mandate. That which is commanded. The Benedictine editors of Du Cange define mandatum as "breve aut edictum regium," i.e., a royal brief or edict, and mandamentum as "libera quibus magistratus aliquod mandat," i.e., letters 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 tales, tempted Eve.

Mangourit, Michel Ange Bernard de. A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of Sublimes Elus de la Vérité, or Sublime Elects of Truth, and at Paris the androgynous society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of Cours de Philosophie Maconique, in 500 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

Manichæans. (Also termed Gnostics.) 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, sometimes called Manicheus. Of the two principles, Ormazd was the author of the good, while Abriman was the master spirit of evil. The two classes of neophytes were, the true, siddî Isâ; the listeners, sanna-wan.

Manichæens, Les Frères. A secret Italian society, founded, according to Thoré (Acta Lat., i, 325) and Clavel (Hist. Phil., p. 607), 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 W. M. Bro. A. T. Pierson, Grand Master of Masons in Minnesota, and "Northern Light" Lodge was organized at Fort Garry (Winnipeg), with Bro. Dr. John Schults, Worshipful Master, A. G. B. Bannatyne, E. W., and Wm. Inkster, J. W.

In 1867 Bro. Bannatyne was elected W. M. and the Lodge went out of existence shortly
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, 1875, 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 it. Manna 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 rod that brought forth Manna, is the Book 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, 1752-6. 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 by him to 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) was first used (1739) is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first alteration; and that, original as one of the 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 hath 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 see the sight, 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. Endue 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 Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 12, 1757, also dealing with the so-called Scotch Masonry and explaining that its orders of Knighthood were unknown in England, whereas the only Orders known are those of Masters, Fellowcrafts, and Apprentices. [E. L. H.]

Mantle. A dress placed over all the others. It is of very ancient date, being a part of the costumes of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the Mediaeval 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 Knight 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 in 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 Truth.]

Manual. Relating to the hand, from the Latin manus, a hand. See the Masonic use of the word in the next two articles.

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 inscriptions in relation to the virtue of prudence. Manual Sign. 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 Payns "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, 1728, p. 110); but in consequence of a jealous supposition that it would be 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 James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of those heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries. (See Records, Old.)

Manuscripts, Apocryphal. There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, 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. XL 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 catechism) that is capable of sustaining the claim to antiquity which have been advanced on its behalf." The third is the Malcolm Canmore Charter, which came to light in 1806, consequent upon the "claim of the Glasgow Freemasons 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 1031. 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 it of value. The fourth MS. is that of Krause, known as Prince Edwin's Constitution of 986. 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 closes his re-}

**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 peculiarities of offices and duties, the regulations and observances, incumbent on Masons. There is no doubt that they were read to candidates on their initiation, and the Grand Lodge of England published 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 1895, is the standard work on the subject.

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<td>2.</td>
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<td>3.</td>
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<td>4</td>
<td>Lansdowne</td>
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<td>7</td>
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<td>R. Dauntsey, Esq. (Manchester)</td>
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Marchesyan. ՀՍԱԿԵ. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

Marconis, Gabriel Mathieu, more frequently known as De Negre, from his dark complexion, was the founder and first G. Master and G. Hierophant of the Rite of Memphis, brought by Sam'l Honis, a native of Cairo, from Egypt, in 1814, who with Baron Dumas and the Marcini de la Rogne, founded a Lodge of the Rite at Montauban, France, on April 30, 1815, which was closed March 7, 1816. In a work entitled The Sanctuary of Memphis, by Jacques Etienne Marconis, the author—presumptively the son of G. M. Marconis—who styles himself the founder of the Rite of Memphis, thus briefly gives an account of its origin: "The Rite of Memphis, or Oriental Rite, was introduced into Europe by Ormus, a seraphic priest of Alexandria and Egyptian 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 Ormus continued until 1118 to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity and Solomonic science. This science they communicated to the Templars. They were then known by the title of Knights of Palestine, or Brethren Rose Cross of the East. In them the Rite of Memphis recognizes its immediate founders."

The above, coming from the G. Hierophant and founder, should satisfy the most scrupulous as to the conversion of Ormus by St. Mark, and his then introducing the Memphis Rite. But Marconis continues as to the object and intention of his Rite: "The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are based on the principles of humanity; its mission is the study of that wisdom which serves to discover 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 impression of its vices; in fine, it is the echo of religious toleration, the union of all belief, 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 depository 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 justly 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 venerable Masonic tree, and all systems, whatsoever they be, are but detached branches of this institution, venerable for its great antiquity, and born in Egypt. The real deposit of the principles of Masonry, written in the Chaldee 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 Marcini de Negre, the Grand Hierophant, is the sole consecrated depository 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 firefly, 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.)

Marduk. A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Yannat in a cosmogonic struggle. He was armed with a nammur (grappling-hook), arikutu (lance), shibhbu (lasso), qashtu (bow), zispau (club), and kahab (shield), together with a dirk in each hand.

Maria Theresa. Empress of Austria, who showed great hostility to Freemasonry, presumably 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. Desagulier 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, constituted 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 1754, 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 שֶׁנֶּהֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁנֶּשֶׁn-

called it, εἰσαγγελια, 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 dependants of the contracting parties. Pernius is introduced, inquiring for Agorasosteles, with whose family he had formerly exchanged the tesserae.

Ag. Si quidem Antidamarchus quara adoptatium.
Ego sum ipsa quem tu quaeris.
Pem. Hem! quid ego audio?
Ag. Antidamus me prognatum esse.
Pem. Si ita est, tesseram
Conferre si via hospitalem, exact, attulit.
Ag. Agedum huc ostende; ex par probe; nam habeo donum.
Pem. Om mi hospes, salve multum; nam mihi tuus pater,
Pater tuus ergo hospe, Antidamus fuit:
Hec mihi hospitalem tessera cum illo fuit.

Pem., act. v., s. c. 2, ser. 85.

Ag. Antidamarchus' adopted son, If you do seek, I am the very man.
Pem. How! do I hear aright?
Ag. I am the son
Of old Antidamus.

Pem. If so, I pray you
Compare with me the hospitable die
I've brought this with me.
Ag. Prithoe, let me see it.
It is, indeed, the very counterpart
Of mine at home.

Pem. All hail, my welcome guest,
Your father was my guest, Antidamus.
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 always placed 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 practise, 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 Π. T. A. B., being the initials of Perseus, Toos, Ayios Theophilos, or Father, Son, and Holy Ghost.
The use of these tesauro, in the place of written certificates, continued, says Dr. Harris (Disse. on the Tes. Hosp.), until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.

The "archab" 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 peldes from the ancient Israelites, for it is derived from the Hebrew arabon, 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 shalt constitute him my friend, and entitle him to privileges and honors of which none else can know the value or 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 recognised 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 recognised 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.

Mark Master. The Fourth Degree of the American Rite. The traditions of the degree make it of great historical importance, since by these we are informed that by its influence each Operative art the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended the 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 inculcation 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 Master, when and earth will see fit to approve as a worthy oblation from his creatures. If the Fellow-Craft's Degree is devoted to the inculcation of learning, that of the Mark Master 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 despounding the encouraging thought that although our motives may sometimes be misinterpreted 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 exercises 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's 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 Maulet 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, 1856, 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. Master Masons 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 not 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 in Ruin, 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 follow.

\[ \begin{align*}
\text{Crosses:} & \quad \bigstar \\
\text{Triangles:} & \quad \triangle \quad \\triangle \quad \triangle \\
\text{Other figures:} & \quad \bigcirc \\
\end{align*} \]

The last of these is the well-known sesquispicie, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalina. A writer in the London Times (August 13, 1856) 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 Travels to the Holy Land (1671), tells us, "in his description of the ruins of Al-Hadhv in Mesopotamia, that 'every stone, not only in the chief building, but in the walls and bastions and other public monuments, wherever not defaced by time, is marked with a character which is for the most part either a Chaldean 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, are 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 evince 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 formed by a single line, slightly indented, 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."

Marrow 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.

Marshall. The name comes from Mars, the Roman god of war. A Lodge was established in 1748, at Marseilles, in France, Thory says, by a traveling Mason, under the name of St. Jean d'Ecouste. It afterward amalgamated with a Lodge of Marseilles, and still later the name of Scottish Master 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.

Marshal. An officer common to several Masonic bodies, whose duty it is to regulate proceedings and other public solemnities. In Grand bodies he is called a Grand Marshal. 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 rod or vigil, which was afterward abbreviated to the baton, for, as an old writer
has observed (Thinee), "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people."

**Marcel.** Charles Martel, who died in 741, although not actually King, reigned over France under the title of Mayor of the Palace, Rebold (Hist. Gen., p. 69) 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, and set them on Work and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from yeare to yeare to hold their Assembly when they would, and Cherished them right well, and thus came this New Craft to France (Landesman MS.) from Ireland, in his essence as The Thing in Words, and on The Real Secret of Freemasons.

**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 May's on, May's being in reference to May-day, the great festival of the Druids, and on meaning men, as in the French on dit, for homme dit. According to this, May's on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by N. C. (Noah C. Lees) on The Way to This Thing in Words, and on The Real Secret of Freemasons.

Hutcheson, 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 architects," looks for the root in the Greek tongue. Thus he thinks that Mason may come from Maion, Maio Soon, "I seek salvation," or from Moxio, Moxio, "an initiate"; and that Masonry is only a corruption of Moxiopeleo, Moxioareo, "I am in the midst of heaven!" or from Moxiopeleo, Moxiopeiroth, a constellation mentioned by Job, or from Moxiopeleo, Moxiopeirion, "a mystery."

Leesing says, in his Ernst und Fakt, that "Mason in the Anglo-Saxon signifies a table," and that Masonry, consequently, is a society of the table.

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages Masoneus, or Masonsia, which signifies an exclusive society or club, such as that of the round table.

Coming down to later times, we find Bro. C. W. Moore, in his Boston Magazine, of May, 1844, deriving Mason from Asterion, Lithoatomos, "a Stone-cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithoatomos.

Bro. G. F. Yates sought for the derivation of Mason in the Greek word Matorn, Matorn, a festival of Dionysus, and he thought that this was another proof of the linear 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 who was a thorough student of the Egyptian hieroglyphic system,
MASONEY

MAISON

derives the word Mason 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 MAISON, and signifies literally loving brother, that is, philosopher, brother of an association, and thus corresponds also in sense.

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Muller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that alpha came from opus, 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 maso means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of mass, which of course gave birth to the Spanish word.

In Low or Medieval Latin, Mason was massa, a mass, and this Du Cange derives from the Latin mactaria, "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 mason, a house or masnon, applied to the person who builds, instead of the thing built. The French Maison is to build houses; Massoner, to build of stone. The word Mason is applied by usage to a builder in stone, and Masoney to work in stone."

Carpenter gives Masson, used in 1225, for a building of stone, and Massonus, used in 1304, for a Mason; and the Benedictine editors of Du Cange define Masneria "a building, the French Masonerie, and Massonaticus," 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 which 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 Masconer, to build, or Masonicus, a builder.

Masonry, Used in the Straubage Constitutions, and other German works of the Middle Ages, as equivalent to the modern Masonry. Klose translates it by Masonhood. Lessing derives it from massa, Anglo-Saxon, a table, and says it means a Society of the Table. Nicolai deduces it from the Low Latin massony, which means both a club and a key, and says it means an exclusive society or club, and so, he thinks, we get our word Masonry. Krause traces it to mass, maze, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at Masonry as simply a corruption of the English Masonrie.

Mason Hermetic. (Mason Hermétique.) 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.

Masonic Illustrious and Sublime Grand Master. (Mason Illustre et Sublime Grand Maître.) A degree in the manuscript collection of Peuvret.

Masonic the Secret. (Mason du Secret.)

1. The Sixth Degree of the Rite of Tschowdy.
2. The Seventh Degree of the Rite of Saint Martin.

Mason, Operative. See Operative Mason.

Mason, Perfect. (Mason Parfait.) The Twenty-seventh Degree of the collection of the Metropolitan Chapter of France.

Mason Philosopher. (Mason Philosophe.) 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 Masonic writers frequently employ the word Masonry as synonymous with Freemasonry.

Masonic, Operative. See Operative Masonry.

Masonry, Origin of. See Origin of Freemasonry.

Masonic, 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 sable, point extended of the 1st; crest, a castle of the 2d; 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 Basinghall Street, Ashmole says that in 1682 he attended a meeting at which several persons were "admitted into the Fellowship of Freemasons." (See Ashmole, Elias, and Accepted.)

Mason, Scottish Master. (Mason Écossois Maître.) Also called Perfect Eclat, Elu
Masons, Emperor of all the. (Maçon, Empereur de tous les.) A degree cited in the nomenclature of Fustier.

Mason, Speculative. See Speculative Masonry.


Mason Sublime. (Maçon sublime.) 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 Manual of it with the title of The Ladies’ Masonry, or Hieroglyphic Monitor, was published at Louisville, Kentucky, in 1861, by Past Grand Master William Leigh, of Alabama.

Mason, True. (Maçon Vrai.) A degree composed by Pernetty. 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.)

Masois. A Hebrew work on the Bible, intended to secure it from any alterations or innovations. Those who composed it were termed Masoissis, who taught from tradition, and who invented the Hebrew points. They were also known as Melchites.

Masoretic 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 Masoissis, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These Masoretic 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. North America, dated April 26, 1733. Price, on July 30th of the same year, organized the “St. John’s Grand Lodge,” which immediately granted a Warrant to “St. John’s Lodge” in Boston, which is now the oldest Lodge existing in America. In 1793 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, 1799, 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 Grand Council of Royal and Select Masters in 1826. 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” were recorded as being present. And from that time it has retained that title, only changing it, in 1858, to “Grand Commandery,” in compliance with the new Constitution of the Grand Encampment of the United States.

Massena, Andre. Duke of Rivoli, Prince of Essling, 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 extortiante.

Massonins. Used in the thirteenth and fourteenth centuries, according to Carpenter (Gloss.), for Mason.

Master Absolute Sovereign Grand. (Souverain Grand Maître absolu.) The Ninetieth and last degree of the Rite of Miriam.

Master ad Vitam. 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. (Maitre 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 régime of St. Martin that the Past Master has in the English system.


Master Architect, Perfect. (Maitre Architecte Parfait.) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite, and in some other collections.

Master Architect, Prussian. (Maitre Architecte Prusien.) A degree in the Archives of the Mother Lodge of the Philosophic 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. Ureghart (Pillars of Hercules, ii., 67) derives it from the ancient Hebrews, who, he says, "used alabâh, the Master Builder, as an epithet of God."

Master, Cohen. (Maitre Coen.) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Crowned. (Maitre Couronné.) A degree in the collection of the Lodge of Saint Louis des Amis-Réunis at Calais.

Master, Egyptian. (Maitre Égyptien.) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master, Elect. See Elect Master.

Master, English. (Maitre Anglais.) The Eighth Degree of the Rite of Mizraim.

Master, English Perfect. (Maitre Parfait Anglais.) A degree in the collection of Le Rouge.

Master, Four Times Venerable. (Maitre quatre fois Vénérable.) A degree introduced into Berlin by the Marquis de Berne.

Master, Grand. See Grand Master.

Master, Hermetic. (Maitre Hermetique.) A degree in the collection of Lemecanou.

Master, Illustrious. (Maitre Illustre.) A degree in the collection of Lemecanou.

Master, Illustrious Symbolic. (Maitre Symbolique Illustre.) A degree in the nomenclature of Fustier.

Master in Israel. See Intendant of the Building.

Master in Perfect Architecture. (Maitre en la Parfaite Architecture.) A degree in the nomenclature of Fustier.

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 Welsh word "Meister" in English.

Master, Irish. (Maitre Irlandais.) The Seventh Degree of the Rite of Mizraim. Ramsay gave this name at first to the degree which he subsequently called Master Esoteric or Scottish Master. It is still the Seventh Degree of the Rite of Mizraim.

Master, Kabbalistic. (Maitre Cabalistique.) A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Master, Little Elect. (Petit Maitre élus.) 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 organisation in the high degrees, the Master Mason constitutes the Third Degree. In form this degree is also everywhere substantially the same, because 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 it is meant not the ritual, but the symbolism of Arch Masonry. But under its present organisation 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 its mutilated form, to the First Temple and the present life, although it gives the assurance of a future one.

As the 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 represents the period of the youth, the time to work, the Third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling 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 inculcates, 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 his mind by the acquisition of new ideas, and to 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 supreme 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, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its
ritual, it is implied that we have been re-
doomed from the death of sin and the sepul-
cher of pollution." "The ceremonies and the
lecture," says Dr. Crucefix, "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
myth, 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 eighteenth century,
or whether Masons owed it to the Revivalists of
1717. Bro. Wm. J. Hughan, in a very able
article on this subject, published in 1873, in
the Voice of Masonry, says that "so far the
evidence regarding 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
existed 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 Sloan MS. No.
3329, 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, that which is assigned to it
by Findel, near the end of the seventeenth
century, it will not necessarily follow that
these 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
compiled by Payne in 1720. 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 Desaguliers
was its author in 1717. Dermott asserts
that the degree, as we now have it, was the
work of Desaguliers 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 Oper-
ative Freemasons of the Middle Ages as an
esoteric narrative. Such a legend all the
histories of the Ancient Mysteries prove to
us belongs to the spirit of initiation. There
would have been no initiation worth preser-
vation without it.

Master, Most High and Puissant.
(Maitre très haut et très puissant.) The
Sixty-second Degree of the Rite of Maimain.
Master, Most Wise. The title of a pre-
siding 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
"unmasonic." In the Constitutions of the
Grand Lodge of England, issued in 1894, the
title is changed to "Director of Ceremonies."

Master of Dispatches. The Secretary of
a Council of Companions of the Red Cross.
The Maister Epistolaris was the officer under
the Empire 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 Hambourg.) 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 Loges. (Maitre des Loges.)
The Sixty-first Degree of the Rite of Maimain.
Master of Masters, Grand.  (Grand Maître des Maîtres.) A degree in the collection of Pyron.

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 Ecu Ecossais of the Clermont system.


Master of the Hermetic Secrets, Grand.  (Maître des Secrets Hermétique, Grand.) A degree in the manuscript collection of Peuvret.

Master of the Hospital.  "Sacri Domus Hospitalis Saneto Joannis Hierosolymitani Magister," or Master of the Sacred House of St. John of Jerusalem, was the official title of the chief of the Order of Knights of Malta; more briefly, "Magister Hospitalis," or Master of the Hospital. Late in the Order's history, the more imposing title of "Magus Magister," or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zaccara, who died in 1467, we find "Magnus Magister"; but twenty-three years after, D'Aubusson signs himself "Magister Hospitalis Hierosolymitanus."

Master of the Key to Masonry, Grand.  (Grand Maître de la Clé de la Maçonnerie.) The Twenty-first Degree of the Chapter of the Emperors 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 Palaces.  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 Kaballistic Secrets, Illustrious.  (Maître Illustré des sept Secrets Cabalistiques.) 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 Maître de l'œuvre; thus, Jost Dotzinger was, in the fifteenth century, called the Master of the work at the cathedral of Strasburg. In the Middle Ages the "magister operis" was one to whom the public works was entrusted. Such an officer existed in the monasteries. He was also called operarius and magister operarum. Du Cange says that kings had their operarii, magistri operarum 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 mad a 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 Miriam.

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 Hermétique.) A degree in the collection of Peuvret.

Master, Suprême.  (Maître Suprême.) The Nineteenth Degree of the Metropolitan Chapter of France.

Master Provost and Judge.  (Maître Prévost et Juge.) The Eighth Degree of the Metropolitan Chapter of France.

Master, Fytagorean.  (Maître Pythagoricien.) Thory says that this is the Third and last degree of the Masonic system instituted according to the doctrine of Fytago-

Master, Royal.  See Royal Master.

Master, Secret.  See Secret Master.

Master, Select.  See Select Master.

Master, Supreme Elect.  (Maître suprême Élu.) A degree in the Archives of the Philosophic Scottish Rite.

Master, Theosophic.  (Maître Théosophe.) The Third Degree of the Rite of Swedenborg.

Master through Curiosity.  (Maître par Curiosité.) 1. The Sixth Degree of the Rite of Miriam; 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.

Master, Woefulful.  See Worshipful.

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 Rock of Kings and Josephus concur in the statement that Hiram of Tyre furnished only cedar 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.

Mater. In the Cooke MS. (line 823)—and it is the only Old Constitution in which it occurs—we find the word mater: “Hit is sayd in ye art of Masonry y’o no man schold make endo so well of work as bengome bi another to yeprofil of his lorde as he began hit for to end hit bi his maters or to whom he scheweth his maters,” where, evidently, mater 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.)

Mattoe. (Amisibility, sweetness.) The name of the Third Step of the Mystical 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 meant “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 clericorum and matricula poverum.

Matur. A subject deemed of important study to the alchemical and hermetic devotee. 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 various countries is indicated as to the time when maturity of age is supposed to have arrived. In the Regulations of 1863, it is set down at twenty-one years (Constitutions, 1728, p. 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and 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-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was again lowered to twenty-one.]

Maul or Setting Maul. See Mallet.

Maurer. German for Mason, as Maurs for Masonry, and Freimaurer for Freemason.

Maurer, Gruss. A German Masonic operative expression, divided by some into Gruss Maurer, Wort Maurer, Schrift Maurer, and Brieffräger—that is, those who claimed aid and recognition through signs and proving, and those who carried written documents.

Maut. The consort of the god Amon, usually crowned with a pectoral 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 mautemal thee 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 incensed 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 1,200 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 erected statues of notable members of which the Lodge Minerva of the Three Palms at Leipzig is especially valuable. 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 1733, 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 reverse contains a bust representation of Lord Sackville, with the inscription—“Caroline Sackville, Magister, Gt.” The reverse represents Harpocrates in the attitude of silence, leaning upon a broken column, and holding in his left arm the cornuopia filled with rich fruits, also the implements of Masonry, with a thyrse, staff, and serpent resting upon the fore and back ground.

The minimum of charity found among Mark
Masters is the Roman penny (denarius), weighing 60 grains silver, worth fifteen cents.

The above was struck at Rome, under Tiberius, A.D. 18. The portrait is "Tiberius"; the reverse the "Goddess 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 Maccabee, the Jewish ruler, B.C. 138, 139. 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, "Half-shekel; Jerusalem the Holy."

Bro. Robert Morris and Bro. Coleman, in their Calendar, furnish much valuable information on this subject.

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 Roya 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.

MECHCH. An intermediate world, great, but not equal to the Macrocosm, and yet greater than the Microcosm, or little world, man.

Mehen. 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.

Mehour. 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, Mäster; in Italian, Maestro; in Portuguese, Maestro. The old French word appears to have been Meistrier. In old French operative laws, Le Mestre was frequently used.

Meister im Stuhl. (Master in the Chair.) The Germans so call the Master of a Lodge.

Melanchthon, Philip. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Dantzick. The evidence of his connection with Freemasonry depends entirely on the authenticity of that document.

Melchizedek. 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 Melchizedek; and hence, looking to the similar Mithraic sacrifice, Higgins 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 Melchizedek. In Masonry, Melchizedek is connected with the order or degree of High Priesthood, and some of the high degrees.

Melchizedek, Degree of. The Sixth Degree of the Order of Brothers of Asia.

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 *hamalech Gibalim*, 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 "Jabulum est un bon Maçon." The former American ritualists gave it as meaning "Giubulum is a good man." Giubulum is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew Masonic Gibble, which means stone-squarers or masons, and melach for melach means a messenger, one sent to accomplish a certain task. Br. Pike and Rockwell make the first word *hamalek*, the king or chief. If the words were reversed, we should have the Hebrew vocative, "O Gibulum, the messenger," as it is, Br. Pike makes it vocative, and interprets it, "O! thou glory of the Builders." Probably, however, the inventor of the degree meant simply to say that Gibulum 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 expression has since been corrupted by the copyists.

**Melesino, Rite of.** This is a Rite scarcely known out of Russia, where it was founded about the year 1765, by Melesino, 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 Templars. 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 Christianity. The belief in the Messiah and the dogma 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 aspermanent 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 *Appellation of a 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 Lodge—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 that act, a full member of the Lodge, and entitled to all the rights and prerogatives accruing to that position.

**Memphis, Rite of.** In 1839, two French Masons, named respectively Marconis and Moullet, 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 to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Miarim: for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet 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 Masonic Fraternity. So about 1832 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, "went to sleep." In the year 1862, 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, 1862, 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 the reputation of 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 practise, the thirty-three degrees of the Ancient and Accepted Rite.

This, 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 it 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 affiliation with them, because the Grand Orient recognizes no Masonic bodies as legal which do not in return recognize it as the head of its Hierarchy.

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 reactivated and reorganized only on the conditions 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 valid or approved and regularized, but only so 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 practise its ritual, but only so far as to give the degrees of Apprentice, Fellow-Craft, and Master Mason. Its "Seiges 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 "Mystic Temple," its "Liturgical College," its "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 Secretariat 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 the Lodge had been invested by one Carenoz 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. Mazee, a member of the Grand Council of the Order, to whom the subject was referred, reported that the conferring of these degrees was null and void, that neither Carenoz nor Marconis had any commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; and that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand Hierophant of the Rite; which oath, originally taken in May, 1862, had at several subsequent times, namely, in September, 1863, March, 1864, September, 1865, and March, 1866, been renewed. As a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Carenoz 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. Monet, the Grand Secretary of the Supreme Council, wrote to Bro. Thivenot, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received several letters containing statements, from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it.

Neither in 1866, 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 annexed 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-
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according to its special rituals, and refused to recognize 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 Nègre, 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 Nègre, 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 even the name of this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic degrees, and that its 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. The Lodges of the Rite, which at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely hope that it may be thus in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, very illustrously, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding 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, or 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 act; 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."

MenatZeChim. 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 aright." The word translated "overseers" is, in the original, דנננננ, MenatZeChim. Anderson, in his catalogue of workmen at the Temple, calls these MenatZeChim "expert Master 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 Shakespearian 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 meridian, the sun, 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 in the South at 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.

Merit. 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.

Messendorf, J. L. T. A learned German Mason, born in 1812. Initiated in Apollo Lodge, at Leipzig, in 1834. He renounced the Lodge "Zum goldenen Hirsch," Oldenburg, and was for years Deputy Master. He published Die Symbole, etc., Leipzig, 1836, and later several other works.

Methus, Methusale. Corresponding to Adam and Eve, in accordance with Persian cosmogony.

Messmer, Friedrich Anton. A German physician who was born in Suabia, in 1734, 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 Messmerism. He visited Paris, and became there in some degree intermixed with the Masonic charlatanism of Cagliostro, who used the magnetic operations of Messmer's new science in his initiations. (See Messmeric Masonry.)

Messmeric Masonry. In the year 1782, Messmer established in Paris a society which he called "the Order of Universal Harmony." It was based on the principles of animal magnetism or messmerism, 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 title of "Messmeric Masonry."

Mesopolite. The Fourth Degree of the German Union of XXII.

Mesourance. A Greek word, ἑσυράντιον, signifying, I am in the center of heaven. Hutchinson facetiously derives from it the word Masonry, which he says is a corruption of the Greek, and refers to the constellation Magaerath mentioned by Job; but he fails to give a satisfactory reason for his etymology. One authority attributes its suppression to the authoritiees.

Metals. In the divestiture of metals as a preliminary to initiation, we are symbolically taught that Masonry regards no man on account of his wealth. In the Talmud, "Beraoth," with a like spirit of symbolism, direct in the Temple service that no man shall go into the mountain of the house, that is, into the Holy of the 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." (I 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 laying 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 débris of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Priet. In 1783, it united with the schematical Grand Oriental, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript masters 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, Pacen and Amnu being the other two.

Mexico. Masonry was introduced into Mexico, in the Scottish Rite, some time prior to 1810, by the civil and military officers of Spain, but the exact period of its introduction is unknown. The first Work Charters were granted for a Lodge at Vera Crux in 1816, and one at Campeche in 1817, by the Grand Lodge of Louisiana, followed by a Charter for a Lodge at Vera Crux 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, 1826, five Charters were granted for Lodges in the City of Mexico by the "Country" Grand Lodge of New York, on the recommendation of Joel R. Poinsett, Past Deputy Grand Master 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 1853 the authorities suppressed all societies in Mexico.

The bodies met, however, secretly, and about 1834 the National Mexican Rite was organized with nine degrees copied after the Scotch Rite, established at Vera Crux, and in 1845 at Mexico by the Grand Oriental of France. In 1859 a Supreme Council 33°, with jurisdiction over the whole of Mexico, was organized by sympathetic Masons, with the assistance of Albert Pike, and for a time the Supreme Council dominated all the bodies. In 1865 the Grand Lodge Valley 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 new body, under the designation of the Supreme Council. [W. J. A.]

Meteus. The third fundamental principle of Judaism, or the sign upon the door-post. The precept 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. 19-21.) The door-posts must be those of a dwelling; synagogues are excluded.
The Karaite Jews affix Mesuza to synagogues, and not to private houses. The Mesuza 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 Mesuza is then nailed at each end on the right-hand door-post, while the following prayer is being said: "Blessed art thou, O Lord our God King of the Universe, who hath sanctified us with His laws, and commanded us to fix the Mesuza." Under the word Shaddai some Jews write the three angelic names Cocon, Remuchas, Cocon. To these some pray for success in business.

The Talmud estimates the value of the Thoth, the Phylacteries, and the Mesuza in the following terms: "Whoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mesuza fixed on his door-post, is safe from sin; for these are excellent memorials, and the angel secures him from sin; as it is written, 'The angel of the Lord encamped round about them that fear Him, and delivered them.'" [C. T. McClenachan.]

Michael. מיכאל. 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 especial 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, for a 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 ever done under the Charter of 1764, and if a Lodge ever came into existence thereunder, 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 sojourners.

In 1794 Detroit was still garrisoned by British soldiers and it was British soldiers who were founders of the Lodge of 1794. Afterward, when the British 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. Chiefly 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, 1828, 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 still 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 Mullet Grand Master.

The Grand Chapter was organized in 1848, the Grand Commandery in 1857, and the Grand Council in 1858.

Microcom. See Man.

Middle Ages. These are supposed by the best historians to extend from the time Theodoric liberated Rome (493) to the end of the fifteenth 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 1497. This period of ten centuries is one of great importance to the Masonic student, because it embraces within its limits every subject 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 gilds, the organization of the building corporations of Germany, and the company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to 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 authorised version a middle chamber was really the middle story of those three. The Hebrew word is קֹצוֹן, gotzon. They are thus described in 1 Kings vi. 5, 6, 8. "And against the wall of the house he built 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 nethermost 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 narrowed rests 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."

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 symbolic in its character, and belongs to the symbolism of the Winding Stairs, which see.

Miles. 1. In pure Latin, miles means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a French Templar was called Miles Templarius, and a Knight Banneret, Miles Banneret. 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 Architects.

Military 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 Warrant is called a "Movable Lodge." In the Civil War in the United States between 1861 and 1865, the Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly, 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 above that of a private soldier, although the latter may by dispensation be admitted as Serving Brothers; and they are strictly joined 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 Wadock, the Masonic writer, was the orator.

Militia. In Medieval Latin, this word signifies chivalry or the body of knighthood. Hence Militia Temporis, a title sometimes given to Knights Templar, does not signify, as it has sometimes been improperly translated, the army of the Temple, but the chivalry of the Temple.

Millin de Grand Maison, A. L. Born, 1759; died, 1818. Founder of the Magazine Encyclopédique. He was a Mason under the Rite Ecosais, and also belonged to the "Mare Loge" of the "Rite Ecosais Philosophique."

Minerval. The Third Degree of the Illuminati 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.

Ministry. Masonry was introduced into this State in 1849 by the constitution in 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 organised on February 12, 1853. A. E. Ame was elected Grand Master. The Grand Chapter was organised December 17, 1859, and the Grand Commandery was organised in 1866.

Minor. The Fifth Degree of the German Rose Croix.

Minor Illuminatus. (Illuminatus 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 tracée, and the Minutes a Manuscrit d'Architecture.

Minutes. The records of a Lodge are called the Minutes. The minutes of the proceedings of the Lodge should always be read just before closing, that any alterations or amendments may be proposed by the brethren and openly discussed at the next communication, that 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.

Mischcan, Mischaphereth, Mischtal, אֶשְׁכָּן, אֶשְׁכָּן, Tent of Testimony. אֶשְׁכָּן, אֶשְׁכָּן, Tent of Festivity. (See Twenty-fourth Degree of the Scottish Rite.) אֶשְׁכָּן is used in the Thirty-third Degree.

Misconduct. The Constitution of the Grand Lodge of England provides that "if any Masons shall behave in such a manner as to disturb the harmony of the Lodge, he shall be thrice 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 Scalp Masons. See Scald Miserables.

Mishna. See Talmud.

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 Natches, 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 three of these LODGES met at the convention at the city of Natches in July and August, 1818, and on the 25th of the latter month organized the Grand Lodge of Mississippi, Henry Toole being elected Grand Master. The Grand Chapter was organized at Vicksburg, May 18, 1846; 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 Riddick Grand Master. The Grand Chapter was organized May 18, 1846, and the Grand Commandery May 22, 1850.

Mistletoe. (Mistletoe Album.) A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Accia. "The mistletoe," says Vallancey, 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 Baldor, according to the Scandinavian Mysteries. (See Balder.)

The Mistletoe, to the Scandinavian, is the coincident symbol of the accia to the Mason, the joy to those of the Mysteries of Dionysius, the myrtle to those of Ceres, the erica or heath to those of the Osirian, the lettuce to those of the Adonisian, and the lotus or water-lily to those of India and Egypt. The Mistletoe that caused the death of Baldor was deemed sacred as the representative of the number three. The berries and leaves of the plant or vine grow in clusters of three united on one stalk. It was profanation to touch it. It was gathered with ceremony, and then consecrated, when it was reputed to possess every sanative virtue, and denominated "All Heal."

Mitchell, James W. S. A Masonic writer and journalist, was born in the State of Kentucky, in the year 1800. He was initiated into Masonry in Owen Lodge, at Port William, now Carrollton, Kentucky, in the year 1821. He subsequently removed to the State of Missouri, where he took a prominent position in the Masonic Fraternity, and held the office of Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commanders of Knights Templar. In 1848 he established, in the city of St. Louis, a monthly journal entitled the Masonic Signet and Literary Mirror, in which he removed to Montgomery, Alabama, in 1852, where it lasted for a short time, and then was discontinued for want of patronage. In 1858 he published The History of Freemasonry and Masonic Digest, in two volumes, octavo. Bro. Mitchell was a warm-hearted and devoted Mason, but, unfortunately for his reputation as an author, not an accomplished scholar, hence his style is deficient, not only in elegance, but even in grammatical purity. His natural capacity, however, was good, and his arguments as a controversialist were always trenchant, if the language was not polished. As a Masonic jurist his decisions have been considered generally, but by no means universally, correct. His opinions were sometimes eccentric, and his History possesses much less value than much a work should have, in consequence of its numerous inaccuracies, and the adoption by its author of all the extravagant views of earlier writers on the origin of Masonry. He died at Griffin, Georgia, November 12, 1873, having been for many years a great sufferer from illness.

Mithras, Mysteries of. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god Mithras. Instituted, as it is supposed, by Zerdusht or Zoroaster, as an initiation into the principles of the religion which he had founded among the ancient Persians, they in time extended into Europe, and lasted so long that traces of them have been found in the fourth century. "With their penances," says Mr. King (Oriental, p. 47), "and tests of the courage of the candidate for admission, they have been maintained by a constant tradition through the secret societies of the Middle Ages and the Rosicrucians 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 Arab-
ian Alilta; Porphyry calls him the Demi-
urgos, and Lord of Generation; the Greeks
identified him with Phoebus; and Higgins
supposed that he was generally considered the
same as Osiris. But to the Persians, who first
practised his mysteries, he was a sun god, and
worshipped as the God of Light. He was re-
presented as a young man covered with a Phryg-
ian turban, and clothed 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
piecing 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 mysteries of Mithras were always cele-
bated in caves. They were divided into seven
stages or degrees (Guidas says twelve),
and consisted of the most rigorous proofs of forti-
tude and courage. Nonius the Greek poet
says, in his Dionysiaca, that these proofs were
eighty in number, gradually increasing in se-
verity. No one, says Gregory Nazianzen,
could be initiated into the mysteries of Mith-
ras unless he had passed through all the trials,
and proved himself passionless and pure.
The aspirant at first underwent the purifica-
tions by water, by fire, and by fasting; after
which he was introduced into a cavern repre-
senting the world, on whose walls and roof
were inscribed the celestial signs. Here he
submitted to a species of baptism, and re-
ceived a mark on his forehead. He was pre-
sented 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
dressed in the disguise of lions, tigers, hyenas,
and other ravenous beasts. Hurried through this
apartment, in the second cavern he was again
asphodel in darkness, and for a time in fearful
silence, until it was broken by awful peals of
thunder, whose repeated reverberations shook
the very walls of the cavern, and could not
fail to inspire the aspirant with terror. He
was conducted 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 sub-
jected to a rigorous fast; exposed to all the
horrors of a dreary desert; and finally, if we
may trust the authority of Niceas, after
being severely beaten with rods, was buried
for many days up to the neck in snow. In
the seventh cavern or Sacellum, the darkness
was changed to light, and the candidate was
introduced into the presence of the Archi-
magus, or chief priest, seated on a splendid
throne, and surrounded by the assistant dis-
pensers of the mysteries. Here the obliga-
tion of secrecy was administered, and he was
made acquainted with the sacred words. He
received also the appropriate investiture,
which, says Maurice (Ind. Antiq., V., ch. i.)
consisted of the Kara or conical cap, and
candles or loose tunics of Mithras, on which was
depicted the celestial constellations, the sone,
or belt, containing a representation of the fig-
ures of the zodiac, the pastoral staff or crozier,
alluding to the influence of the sun in the
labor of agriculture, and the golden serpent,
which was placed in his bosom as an emblem of
his having been regenerated and made a dis-
pended of Mithras, because, by casting
away 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 flourish,
with various success, until the year 378, when
they were proscribed by a decree of the Sen-
ate, and the sacred cave, in which they had
been celebrated, was destroyed by the pro-
torain 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 initia-
tion. The candidate was at one time made to
personate the incarnation of the god by dramat-
ically represented the resurrection.
Figures of this corpse are found in several of
the monuments and talismans. There is a
ring of the same kind in which there was
Mithraic death in the initiation, just as there was a
Carbicio death in the mysteries of Samothrace,
and a Dionysiac in those of Eleusis. Com-
modus, the Roman emperor, had been initi-
ated into the Mithraic mysteries at Rome, and
is said to have taken great pleasure in the cere-
monies. Lampridius, in his Lives of the
Emperors, records, as one of the mad freaks of
Commodus, that during the Mithraic cere-
monies, 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 scenic representation
of a fictitious murder formed a part of the cere-
mony of initiation. The dog swallowing the
blood of the bull was also considered as a sym-
bol 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, 1884):

"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 griffon 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 bondage was suddenly removed from his eyes."

As Mithras was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, ΜΗΣΟΠΑΣ was found, by the numerical value of the letters in the Greek alphabet, to be equal to 305, 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 transition from death to life.

Miter. The head-covering of the high priest of the Jews was called הַמִּשְׁרֶפֶת, or הַמַּשְׁרֶפֶת, which, coming from the verb NAPHTAT, 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 Hebrew-Matitua, 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 הַרְדוֹר הַיְשُוֹבְיָה, KARODH LVYEHOHV, H.👏 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 Episcopal than of the Jewish miter.

The modern miter—or 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 Prelate 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 in front and one behind, which, Durandus says, are symbolic of the two laws of the Old and New Testament.

Mizraim. Often by Masonic writers improperly spelled Mistrain. 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 1806, 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 Lychangeur has the credit of organizing the Rite and selecting the statutes by which it was to be governed. It consisted at first of only eighty-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 Lychangeur and his colleagues, Joly and Bedarride. The system of Mizraim spread over Italy, and in 1814 was introduced into France. Discussion in the Rite took place, and an attempt was unsuccessfully 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 Bedarride, the most intelligent and indefatigable of its founders; who published at Paris, in 1835, 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 Heroden; 47, Knight of the West; 48, Sublime Philosopher; 49, Chaos the first, discreet; 50, Chaos 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, Worthy Knight; 56, Third Degree, R.Abraham's death; 57, Fourth Degree, Caster; 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Grand Master of Symbolic Lodge of the Order of High and Most Great Grand Priest Sacrificer; 63, Knight of Palestine; 64, Grand Knight of Black and White Eagle; 65, Grand Elect Knight Kadath; 66, Grand Inquiring Commander, Chief of the Second Series.

III. Series—Mystical.

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Chana, called Hynaroth; 70, Most Wise Israelite Prince. 12th Class: 71, Sovereign Princes Talmudim; 72, Sovereign Prince Zadkiman; 73, Grand Haram. 13th Class: 74, Sovereign Princes Haram; 75, Sovereign Princes Handim; 77, Grand Inspector Indentand, Regulator General of the Order, Chief of the Third Series.

IV. Series—Kabbalistic.

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 leaders 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 organisation of the Rite is, however, too complicated and diffuse to have ever been practically convenient. Many of its degrees were founded upon, or borrowed from, the Egyptian rites, and its ritual is a very close imitation of the ancient system 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 Miriam for that admitted by all the other rites, is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Haga, Echana, and Heremita.

Leenens calls the Rite of Miriam "one of the latest of the monstrous visionary schemes introduced into Freemasonry"; and Ragon characterises it as a "fantastical connection of various rites and degrees."

Moabitite Stone. A relic of blackbasalt, rounded at the top, two by four feet, across it being an inscription of thirty-four lines in the letters of the Hebrew-Punician alphabet, discovered in the ruins of ancient Dibon, by Dr. Klein, a German missionary, in 1869. A record of Mechu, King of Moab, who (2 Kings iii. 5) "rose up against the King of Israel." Chemosh was the national god of the Moabitites. The covetous man of God of Israel occurs in the inscription, and it is said that the name was not then unpronounceable, or unknown to the neighboring nations. The described wars date in the tenth century B.C.

Moabon (Mosaic). 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.)

Moab. 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." (Les plus secrets des hautes grades, etc., p. 33.) 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.

Moabised. A name given, says Noorthouck, to the unfaithful brethren and profanes who, in 1747, got up a procession in ridicule of that made at the Grand Feast. (Constitutions, 1784, p. 232.) (See Sciol Miserables.)

Modern Rite. (Rite Moderne.) See French Rite.

Maor. The Irish Masons who formed a rival Grand Lodge in London in 1731, called the supporters of the original Grand Lodge established in 1717 Moderne, while for themselves they assumed the title of Ancienne. (See Ancienne.)

Mohammed. See Koran.

Mohrians. Initiates, pilgrims, those entering upon an important undertaking.

Moira, Francis Rawdon, Baron. Born 1754, died 1829. A distinguished statesman and writer. He was Acting Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1806. As a Mason he was always energetic. Dr. Oliver says, "To no person had Masonry for many years been more indebted than to the Earl of Moira, now
Marques Hastings." He died while Governor of Malta.

Molart, William. Anderson (Constructions, 1738, p. 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 Liberatic generas Domini Guilhem Prioris Ecclesiae Christi Continentie erga Festum Nativitatis Domini 1119) Prior of Canterbury, in Manuscript, p. 88, in which are named Thomas Stapylton the Master, and John Morris Custos de la Lodge Lathomorum or Warden of the Lodge of Masons, with fifteen Fellow Crates, and three Enter'd Prentices all named there."

What appears to be the register alluded to by Anderson is among the Tanner MSS. (186) in the Bodleian Library, Oxford, and proves to be merely a list kept by William Molaseh or Molary (the name occurs in both forms, but not as Molart), the Prior, of persons connected with the Priory and receiving livery from it. On page 133 there is a list of persons for 1247 as "Masonic Tom Mapylton Mgr Lathomorum, Morys custos de la bygge Lathomorum" and a list headed "Latham! with 16 names including Mapylton and below "Appendicid idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organised body of Operative Masons attached to the Priory at that time.

[L. 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 Peroiaco, Preceptor of France, in the Chapel of the Temple at Beaune. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beauchamp. In 1296, while absent from the area of his desired, he was unanimously elected Grand Master upon the death of Theobald Gaudin. In 1305, he was summoned to France by Pope Clement V., upon the protest of his desire, on the part of the Pope, 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 resided, accompanied by three of his knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily excused 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 periods specified. (See Transactions of the Quodter Conventi Lodge, Vol. 20.)

Moloch. (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 brutal idolatry was perpetuated. Solomon is said to have built a temple to Moloch upon the Mount of Olives, and Manasseh, long after, imitated his impiety by making his son pass through the fire kindled in honor of this deity. Wiers is called Moloch Prince of the Children of Tzech.

First Moloch, horrid king, beam'd with blood Of human sacrifice and parents' tears; Though for the noise of drums and tinklings 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 he led, by fraud, to build His temple right against the temple 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.]

Monad. 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 accounts of the public ceremonies of the Order, are called Monitors. The amount of ritualistic information contained in these works has gradually increased: thus the monitory 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 monitory 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; Tannhill, 1824; Parmele, 1825; Charles W. Moore, 1846; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickels, 1866.

Monitory Instruction. The instruction contained in Monitors is called monitory, to distinguish it from esoteric instruction,
which is not permitted to be written, and can be obtained only in the precincts of the Lodge.

**Monitorial Sign.** A sign given in the English system, but not recognised 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."

**Monitor, Secret.** See Secret Monitor.

**Monogram.** An abbreviation of a name by means of a cipher composed of two or more letters intertwined with each other. The Constantinian monogram of Christ is often used by Knights Templar. The Triple Tau, or Royal Arch badge, is also a monogram; although there is a difference of opinion as to its real meaning, some supposing that it is a monogram of Templum Hierosolymae or the Temple of Jerusalem, others of Hiram of Tyre, and others, again, bestowing on it different significations.

**Montana.** April 27, 1883, the Grand Lodge of Nebraska granted a Warrant for a Lodge at Bannack, in Montana; but in consequence of the removal of the petitioners, the Lodge was never organised. Three other Lodges were subsequently established by Warrants from the Grand Lodges of Kansas and Colorado. On January 24, 1886, three Lodges met in convention at Virginia City, and organised 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 Encampment of the United States.

**Montfaucon, Prior of.** One of the two traitors on whose false accusations was based the persecution of the Templars. (See Squin d'Elcrion.)

**Months, Hebrew.** Masons of the Ancient and Accepted Scottish Rite use in their documents 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 did not have begun with the new moon in September, which is also used by Scottish Masons as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

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<thead>
<tr>
<th>Hebrew Month</th>
<th>English Equivalent</th>
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<tr>
<td>Elul</td>
<td>August and Sept.</td>
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<td>Ab</td>
<td>July and Aug.</td>
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<td>June and July.</td>
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<td>Sivan</td>
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<tr>
<td>Elul</td>
<td>August and Sept.</td>
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<td>Kislev</td>
<td>Nov. and Dec.</td>
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<td>Tebeth</td>
<td>Dec. and Jan.</td>
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**Monument.** As the Jews computed time by the appearance 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, whenever they found that the 16th day of the following month, Abib, would fall before the vernal equinox. This intercalated month was named 倬 倬, Ve-adar, or "the second Adar," and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

**Montpelier, Hermetic Rite of.** The Hermetic Rite of Pernette, 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 Academy of True Masons, which see. Hence 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 monument in the Third Degree was first introduced 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 first monument adopted in the American system, and for which we are indebted, it is said, to the inventive genius of Cross, consists of a weeping virgin, holding in one hand a sprig of acacia, and in the other a sword; before her is a broken column, on which rests a copy of the Book of Constitutions, 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 monument 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 Ashtoreth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the Virilius, 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 host of heaven, so is she honored in the East; but both deriving their heat, and light, and power from him, who, as the third and the greatest light, the master of heaven and earth, controls the sun and moon for thirty-three years; in fact, until his death. In 1828 and 1829 he published the Amaranth, or Masonic Garland, and in 1843 the Masonic Trotee-Board. Bro. Moore died at Boston, Mass., of pneumonia, on December 12, 1873. [C. T. McLaren.]

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.

Mopese. In 1738 Pope Clement XII. 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 22, 1738, under the name of Mopese, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word mops, signifying a pug-dog, and was indicative of the mutual 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 Mopese 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 paralysed 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.

Mortality 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 lectures very properly define Freemasonry to be "a system of morality." Morgan, in his "Moral and Martial Virtues," says, "The old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the lex 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 Charge already cited refers, 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, Maryana of Scandinavia.

Moravian Brethren. The religious sect of Moravian Brethren, which was founded in Upper Lusatia in 1722, by Count Zinzendorf, is said at one time to have formed a society of religious Freemasons. For an account of which, see Masonic Secrecy. Order of.

Morison, William. Born in Culpeper County, in Virginia, in 1775. He published in 1826 a pretended Exposition of Masonry, which attracted at the time more attention than it deserved. Morison 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. They may or may not be 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 abject habits, and his enmity to Masonry is said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their Lodge and Chapter.

Morish, 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 Temple Mount. In the Lodge of Athor 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, in the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Sovereign Lodge of St. John of Jerusalem established at Paris" (so reads the 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 Lenneis say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at Paris. Bro. Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was a "joint authority" of the two then contending 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.

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 de 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 West India Islands, Morin lost sight of. 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 paxed 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 15th of September, 1757, and died the 26th of June, 1793. Gädicke 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, 1792, and a Book of Masonic Songs.

Mormon Faith. See Book of Mormon.

Morphy. The name of one of the twelve inspectors in the Eleventh Degree of the Ancient and 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 Jacobin for Shekinah, 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 Arraz, and other places where Masonry is said to have been patronised by the Fredericks. This word Morphy 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 brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Bro. Morris was replete with the benefits 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 1858-59. His writings cover Masonic jurisprudence, 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. He died in 1888.

Mortality, Symbol of. The ancient Egyptians introduced a skeleton at their festivities, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or death's heads did not make their appearance in Grecian 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 symbolism. In their hatchments or funeral achievements the heralds employ 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.

Mortar, Untempered. See Untempered Mortar.

Mosaic Pavement. Masonic work consists properly of many little stones of different colors united together in patterns to imitate painting. It was much practised among the Romans, who called it musenum, whence the Italians got their musenico, the French their mosainique, 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. 15), “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, Gabbatha.” The word here translated Pave ment is in the original Laiikostrotom, the very word used by Pliny to denote 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 conclave 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 tessel and the blazing star.
MOSAIC

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 Moeshe, 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 such 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, in looking upon the fringe, might "remember all the commandments of the Lord and do them." Well, therefore, has a modern writer remarked, that 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 Mason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses 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 Mosaic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is regarded 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 symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judeus 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 Osarsiph, 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 it is that we find in the Mosaic 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. Reghelli, who has written an elaborate work on Mosaism, has 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, in which means drown out; but the true derivation is from two Egyptian words, mo, mo, and aven, ooushe, signifying saved from the wave. 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.

Masonic Friedrich. An eminent German Mason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Vienna, and took an active part in the affairs of Masonry. He was a warm supporter of Fessler's Masonic reforms, and made several contributions to the Freyberg Freimaurerisches Taschenbuch in defense of Fessler'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 1809 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. Mossethen withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Leeming's Encyclopaedia der Freimaurerei. He is 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-
eer, 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 organised the capitol system of Masonry as it exists in America, and established the system of lectures which is the foundation of all subsequent systems taught there.

**Most Puissant.** 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.

**Mot de Semestrre.** Half yearly word. Every six months the Grand Orient of France sends to rank of the Lodge 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 28, 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 organised 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 organisation.

**Mother Lodge.** In the last century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daughter Lodges claiming the prerogatives of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted many Lodges; and when one of these Lodges in Switzerland 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 Fraternity.

**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. Subsidary 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 the parliamentary law under certain modifications to suit the spirit and genius of the Masonic organisation. (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 ob Chao, and Lux et tenetria; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirtieth Degree, and Spee mea in des exact of the Thirty-second; while the Thirty-third has for its motto Deus meumque Jus. All of these will be found with their significance 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. 2054: “Aloe that noe Mason make moulds, square or rule to any rough layers. Also, that no Mason set noe layers within a lodge or without to haue Mould Stones with one Mould of his working.” We find the word in Pier Ploughman’s Vision:

> “If any Mason there do make a mola With alle here wyse castes.”

Parker (Gloss. Architect., p. 313) thus defines it: “The model or pattern used by workmen, especially by Masons, as a guide in working moldings and ornaments. It consists of a thin board or plate of metal, cut to represent the exact section of the moldings to be worked from it.” In the Cooke MS., the word molasters is used, which is evidently a corruption of the Latin matrix.

**Mold Stone.** From 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, a peaked stone or boss used for those parts of the building which were to have moldings cut upon them, as window and door jambs.

**Mount Calvary.** See Calvary.

**Mount Cau.** In the Mohammedan mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone Sabhal, 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 approaching 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 Vienna. One of the greatest, and most delightful of musical composers. He first saw the Masonic light about 1780, and was a member of the Lodge "Zur gekrönten Hoffnung." There were no dispensations and dedications to Masonry by this eminent composer.

**Munterer, Friedrich.** Born in 1761, and died in 1830. He was Professor of Theology in the University of Copenhagen, and afterward Bishop of Seeland. He was the author of a treatise On the Symbols and Art Representations of the Early Christians. In 1794 he published his Statute Book of the Order of Knights Templar, "Statutenbuch des Ordens der Tempelherren," a work which is one of the most valuable contributions that we have to the history of Templarism.

**Munkhouse, D.D., Rev. Richard.** The author of A Discourse in Praise of Freemasonry, 8vo, Lond., 1805; An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes, 8vo, Lond., 1805; and Occasional Discourses on Various Subjects, with Copious Annotations, 3 vols., 8vo, Lond., 1805. This last work contains many discourses on Masonic subjects. Dr. Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phoenix Lodge of Bonesland. On his removal to Wakefield, where he was rector of St. John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnear, to whose virtues and Masonic knowledge he has paid a high tribute. Dr. Munkhouse died in the early part of this century.

**Murat, Joachim.** Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular king of Naples. In 1803 he was appointed 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 supreme command of both bodies. The change in his political surroundings allowed him no permanent rest.

**Murat, Joachim, Prince.** Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1826. He resigned the office in 1861.

**Murr, Christoph Gottlieb von.** A distinguished historical and archeological writer, who was born at Nuremberg, in 1723, and died April 8, 1811. In 1760 he published an Essay on the History of the Greek Tropic Posts, in 1777-82, six volumes of Antiquities of Hel- culaneum, 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 History of the Order of Templars. In this work, Murr attempts to trace Freemasonry to the times of Oliver Cromwell, and maintains that it is connected with the ancient Egyptian occultism, and the same history until the year 1633, when they separated.

**Musaeus 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 moss and turf, when they exclaimed, Musaeus Domus, Deo gratias, which was interpreted, "Thanks be to God, our Master has a money house. Whence a Mason's grave came to be called Musaeus Domus. But both the tradition and its application have become obsolete in the modern rituals.

**Music.** One of the seven liberal arts and sciences, whose beauties are incalculable in the Fellow-Craft's Degree. Music is recommended to the attention of Masons, because as the "concord of sweet sounds" elevates the generous sentiments of the soul, so should the concord of good feeling reign among the brethren, that by the union of friendship and brotherly love the boisterous passions may be lulled 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 that harmony which should ever exist among the brethren, we are apt to inquire what were the instruments used by the ancients 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 2,600 years old. By the use of the two finger holes, the intervals of the common chord, C, E, and G, are produced, 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 instrument held 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 tambourines. The Abyssinians call their lyre the Kisser (Greek, kithara). There is also the flute, called Monaulos, which is of great antiquity, and named by the Egyptians Photins, or curved flute. The crooked horn or trumpet, called Buceona, and the Cithara, held sacred in consequence of its shape being that of the Greek delta.

Mustard-Seed, Order of. (Der Orden von Senfkorin.) This association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1738. Its mysteries were founded on that passage in the fourth chapter of St. Mark's Gospel in which Christ compares the kingdom of heaven to a mustard-seed. The brethren wore a ring, on which was inscribed Keiner von uns lässt sich selbst, i.e., "No one of us lives for himself." The jewel of the Order was a cross of gold surmounted by a mustard-plant in full bloom, with the motto, Quod fuit ante nihili, i.e., "What was before nothing." It was suspended from a green ribbon. The professed object of the association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete.

Mutra 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 Masonic Order.

Mystagogue. The one who presided at the Ancient Mysteries, and explained the symbols to the candidates. 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 (Div. Leg., I., 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 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 secret. Noel (Dict. de la Fable) thus defines them: Secret ceremonies which were practised 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 reveal.

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 Mithraic in Persia, the Cabiric in Thrace, the Adonisian 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 degrees was instituted, and the candidate was subjected to probation varying in their character and severity; the rites were practised 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 easterly 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 religious, physical, and historical knowledge, 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. Init., 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, splendid by contumelious usage or unholy mirth." 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 initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the mysteries were at first the retreats of sense and virtue, till time corrupted them in most of the gods." The Abbe Robin in a learned work on this subject entitled *Recherches sur les Initiations Anciennes et Modernes* (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appea...
dispositions inclined them more to reflection and observation, or to a resigned credulity."

Bunyan (God in History, II., b. iv., ch. 6) gives the most recent and the most philo-

sophic idea of the character of the mysteries. They did, he says, "indeed exhibit to the ini-

tiated coarse physical symbols of the generative powers of Nature, and of the universal Nat
er herself, eternally, self-sustaining through all transformations; but the religious ele-

ment of the mysteries consisted in the relations of the universe to the soul, more espe-

cially after death. Thus, even without philo-

sophic 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 Samo-

thracian 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 others, but ever and anon arises to life

again. But here, too, the beginning and end of

the worship were ethical. A sort of confes-

sion of the degenerate condition of mankind before ad-

mission, and at the close of the service the victor-

ious God (Dionysus) was displayed as the

Lord of the spirit. Still less, however, did theo-

rems 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 blessedness for the good and pi-

ous, 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 vio-

late it was considered a sacrilegious crime, the prescribed punishment for which was imme-

diate death, and we have at least one instance in Livy of the infliction of the penalty. The

ancient writers were therefore extremely reticent in expressing the subject, and Leibnitz

gives, in his Aglaophamus (vol. I., app. 131, 151; II., 12, 87), several examples of the cau-

tion manner in which they acted in divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says

Horace (L. iii., Od. 2, 26), that man who would divulge the sacred rites of mysterious

Ceres from being under the same roof with me, or from setting sail with me in the same pre-

carious boat.

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 seems 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-

masony, the patriarchal mode of worship es-

established by God himself. With this pure

system of truth, he supposes the science of

Freemasonry to have been coeval and identi-

fied. But the truths thus revealed 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 construc-

tion of this building, Hiram, the Architect of

Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dion-

ysian Artificers, and into their fraternity Hiram, in all probability, had, it is neces-

sarily suggested, been admitted. Freemasonry, whose tenets had existed in pen-

itency among the immediate descendants of the patriarchs, added now 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 Freema-

sonry 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, es-

pecially 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 organisation, 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 mys-

teries to Freemasonry, and would attribute their close resemblance to a natural coinci-

dence of human thought. The legend of the

Third Degree, and the legends of the Eleusin-

ian, the CABR, the Dionysian, the Adonic, and all the other mysteries, are identical in their

use of the same symbols, and, substantially, the same scenic representation. And this is not

because the Masonic rites are a lineal succession from the Ancient Mysteries, but because

there has been at all times a prominence of the human heart to nourish this belief in a future life, and the prominence of the human mind toclothe 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
the early ages, and who, as the contemporaries of the mysteries, were, we may well suppose, imbued with something of their organization.

I conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately, and even with aversity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiates were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreaties of a monarch. At length these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a general edict of proscription, ordered the whole of the Pagan mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.

Clavel, however, says that they did not entirely cease until the era of the restoration of learning, and that during a part of the Middle Ages the mysteries of Diana, under the name of the "Courses of Diana," and those of Pan, under that of the "Sabbatha," were practised in country places. But these were really only certain superstitious rites connected with the belief in witchcraft. The mysteries of Mithras, which, continually attacked by the Fathers of the Church, lived until the beginning of the fifth century, were, I think, the last of the old mystic rites which had so much influence over the Pagan world and the Pagan religions.

Mysteries, Mexican. Instituted among the Aztecs, and were of a sacred nature. The adherents adopted the worship of some special deity, Quetzalcoatl (the Mexican Savior), under secret rites, and rendered themselves exclusive. A similar order was that called Tlamacasajotol, also the order known as Telpochtiltli. It is understood that under the sway of the Axtecs, the Mexican Mysteries had some Masonic affinities. (See Aztec Writings.)

Mystery. From the Greek μυστήριον, a secret, something to be concealed. The grades or companies of the Middle Ages, out of which we trace the Masonic organization, were called mysteries, because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. "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.

Mystes. (From the Greek μύστης, 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 Epept, or one who saw.

The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epepts only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a Mysteria.

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 inner, ecstatic doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Masonry. Suidas derives the word from the Greek μυστής, 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 (Hours with 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 Spinosaists, the Speculations of the Neoplatonists, the Arabism of Münster, the system of Jacob Behmen, the Quietism of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words for the faculty, mystikus, and mystes, 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 "eine Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen," i. e., "a Freemason must be equally distant from Mysticism and Atheism." Gäldicke (Freimaurer-Lehren) thus expresses the German sentiment: "Etwas mystisch sollte wohl jeder Mensch seyn, aber man habe sich vor groben Mysticismus," i.e.,
“Every man ought to be somewhat mystical, but should guard against coarse mysticism.”

Mystic Crown. Knights and Companions of the. A society formed by the adherents of Memer, in August, 1787, of a beneficent, non-political, and non-sectarian nature, to which Master Masons only were admitted.

Mystic Tie. That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called “Brethren of the mystic tie.”

Myth. The word myth, from the Greek μῦθος, a story, in its original acceptance, 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 untrue, 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. 295), 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 are we to read these myths when we are able to extract from the words the meaning, as given by the Max Müller (Science of Lang., 2d Ser., p. 679): “Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of the language of mythology. 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 chroniclers.”

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 ritual 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 purpose of symbolism, are simply an historical myth.

Mythology. Literally, the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient Pagans, the way in which it is presented by the rites and ceremonies of religion, and the popular traditions and legendary tales; and hence Keightley (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 organization 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 Eutocid is clearly a philosophical myth.
The fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, fish. As a final, Nun is written ן, and is then of the value of 700. The Hebrew Divine appellation is קְנֵית, or Formidabilis.

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.

Nahash. See Schools of the Prophets.

Naharsa, Brotherhood of. After the destruction of the Solomonic Temple, the captives formed an association while slaves at Naharsa, on the Euphrates, and are there said to have preserved the secret mysteries.

Nakedness. In Scriptural symbology, nakedness denoted sin, and clothing, protection. But the symbolism of Masonry on this subject is different. There, to be "nether naked nor clothed" is to make no claim through worldly wealth or honors to preference in Masonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is received as a recommendation for admission.

Namel of God. A reverential allusion to the name of God, in some especial 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 I. O. W. constituted the name of Deity. They were never pronounced, says Giraldus 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 proceeding 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 author 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 genii, 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 Awaaf, 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 Fm 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 Vedas, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable AUM, thence called eshara, 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 DYAHUS, and in the Vedas we have the invocation to Dyaus Pitar, which is the same as the Greek Zeus voseph, 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, the god of the world," was 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 sacrifice?" Now, says Bunseel (God in History, i. 302), "the Brahmanic expositors must needs find in every hymn the name of a god who is involved 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 Assur, or Assarac, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Assarac, the Great Lord, the King 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 Osirian mysteries. Speaking of these initiations, he says (B. 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 El, the Most 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 Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the 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 TIEN, 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 (Originis) says that ABAUR was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew אדוא, 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 invisible deity, whose name was to be venerated. Garcilaso 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 Pachacamac, a word signifying "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 Nefesh (p. 1, xliii.), 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 Kabbalistic book called the Zohar confirms this, and 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. But the Talmudists, 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.


Lansa extends his list of Divine names to twenty-six, which, with their signification, are as follows:

1. El. The Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.
2. Hok. The eternal, absolute principle of creation, and
3. Hok. Destruction, the male and female principle, the author and regulator of time and motion.
4. Jao. The Lord and Remembrancer.
5. Ok. The severe and punishing.
10. El. The first cause. The principle or beginning of all things.
15. El. The most luminous.
17. Elohim. The omnipotent and beneficent.
18. Elohim. The most beneficent.
19. Elo. The Sovereign, the Exceles.
20. Adon. The Lord, the Dominator.
21. Eloa. The illuminator, the most effulgent.
22. Adonai. The most firm, the strongest.
23. Elion. The most high.
24. Shaddai. The most victorious.
25. Yisraam. The most generous.

Like the Mohammedan Im 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 reverses, 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. Freemasonry 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—signifying the progression 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 Masonry, and why it was 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 Lodge.

Names of Lodges. The precedence of Lodges does not depend on their names, but on their numbers. The rule declaring that "the precedence of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727, (Constitutions, 1733, p. 154.) The number of the Lodge, therefore, by which its precedence 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 1730, there is a list 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 Black Dog, in Castle Street; or No. 89, at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the three small 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 Globe, Fiel 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 will be perceived, was 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 1793 we hear of the Shakespeare Lodge, at Stratford-on-Avon; the Royal Brunswick, at Sheffield; and the Lodge of Apollo, at Acheson. 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 Bluefriars and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Mary's Chapel, Kilwinning, Aberdeen, etc. 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 Lodge.

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 Eure's Tavern, in Paris, in 1726. But 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 Stranger's 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; Abolom Lodge, at Hamburg, in 1742; St. George's Lodge, at the same date, in 1743; the Lodge of the Crowned Columns, 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 Charleston and Savannah; and a Union Kilwinning, in 1754, at the former place.

This brief historical digression 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 should be technically significant; that is, it must allude
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 unmasonic localities should be rejected as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or whapentake, 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 treasuring in a Mason's mind to be deduced from bestowing such names as New York, Philadelphia, or Baltimore, 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, the adoption of them is one of the most common faults of American Masonic nomenclature. The examination of a very few Registers, taken at random, will readily evince 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-one out of four hundred and three 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 appellations in the list.

There are, however, some geographical names which are admissible, and, indeed, highly appropriate. These are the names of Biblical history. Such titles for Lodges as Jerusalem, Tyre, Lebanon, and Joppa are unexceptionable. Pantocrator, which is the name of a Lodge in Maryville, seems, as the long residence 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; Colosseum, the small hill on which the spring of acacia was found; Mount Ararat, where the ark of our father Noah rested; Samaria, whence Solomon brought the gold and precious stones with which he adorned the Temple; Ptolemais, because it was a city built by King Solomon; and Selah and Jezebel, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornament the Jebusee, 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. Cohab, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylon, 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 Mizpah 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, Hiram, King David, Adoniram, Enoch, 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 used.

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 learning 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, with Sussex, Moira, 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 many instances to be found south of the Masonic belt. For example, of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide Craft. There are, for instance, Carausius, the first royal patron of Masonry in England; and St. Albin, the first Grand Master; and Athelstan and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykeham, Gundulph, Giffard, Longham, Yeole (called, in the old records, the King's Freemason), and Chicheley, Jermyn, and Wren, all illustrious 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 unmeaning, and oftentimes crabbed, 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 labors in Masonic science there are such names as
The virtues and tenets—the incultation 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, Reltie, Truth, Union, and Virtue. Frequently, by a transposition of the word "Lodge" and the distinctive appellation, with the interpolation 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 Regularity, the Lodge of Purity, 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 Peace, 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 emulate their characters, so the names of the Masonic virtues may serve to incite the brethren to their practice, lest the inconsistency of their names 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, Raising Star, Raising Sun, Olive Branch, Beehive, Doric, Corinthian, Delta, and Corner-Stone Lodges. Ascia is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but, unfortunately, it is often corrupted into Cassio—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 euphony 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 "Srhl," 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 Sheboygan and Oconomowoc from the registry of Wisconsin, because of the unctuousness of the sound; and Rough and Ready and Indian Dippings 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 Archimedes, 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 name Lodge would be an anomaly, and that Coven 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 claim 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 Masonic nomenclature, St. Ignatius, who was at the head of the Craft in the reign of Ethelwulf; and St. Benedict, who was the founder of the Masonic fraternity of Bury 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 bautisms, 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 tasteful 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 have 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

NAYMUS GRECUS 507

Naples. The ark of the Egyptian gods. A chest or structure with more height than depth, and thereby unlike the Israelitish 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.)

Naphtali. The territory of the tribe of Naphtali adhered, on its western border, to Phoenicia, and there must, therefore, have been frequent and easy communication between the Phoenicians and the Naphtalites, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphtali and a man of Tyre.

Naples. Freemasonry must have been practised in Naples before 1751, for in that year King Charles issued an edict forbidding it in his dominions. The author of Anti-Clerical History says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal edict in September, 1775. In 1777 this edict was repealed 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 organised. A Supreme Council of the Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master, and the Grand Orient of Naples was appointed. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissension between the two bodies which, however, were finally healed. And on the 23rd 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 1816, on the accession of the Bourbons.

Napoleon L. It has been claimed, and with much just reason, 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 Le Maconique of 1829, and Clavel, in 1830, allege that he visited a Lodge in Naples. His life indicated favor to the Fraternity, and in 1804 he appointed Joseph Buonaparte G. Master of the Grand Orient. Lucien and Louis Buonaparte were of the Fraternity, as was 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 Noschites, 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 mysterious ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word Napoleon, and this is enough to show the character of the system. General Bertrand 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. It was Masonic in form only, and lasted but for a few years.

Narbonne. See Primitiae Rite.

National Grand Lodge of Germany. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognised 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 had given birth; 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.

Naymus Grecus. The Grand Lodge, No. 1., MS, contains the following passage: "Ye befall their was on curious Mason height [was called] Naymus Grecus that had byn at the making of Salomon's Temple, and he came into fraunce, and there he taught the science of Masonrey to men of fraunce." Who was this "Naymus Grecus"? The writers of these old records of Masonry are notorious for the way in which they mangle 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 Gracicus in the Landsdowne, Naymus Gracuc in the Sloane, Grecus alone in the Edinburgh-Kilwinning, and Maymus Grecus in the Dowland. Anderson, in the second

* For a table of the various spellings, see Ars Quatuor Coronarium, Ill. 163.
NAZARETH

Edition of his Constitutions (1738, p. 16), calls him Ninus. Now, it would not be an altogether wild conjecture to suppose 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 Magnus Gracus the bridge is a short one, not greater than between Tubal-cain and Wackan, 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 accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomon Temple 1400 years ago. Yet 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 1827.

Negro Lodges. The subject of Lodges of colored persons, commonly called "Negro Lodges," was for many years a source of agitation 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 investigated by Bro. 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 1827.

Prince Hall and thirteen other negroes were made Masons in a military Lodge in the British Army then at Boston, on March 6, 1775. When the Army was withdrawn these negroes 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 as were many other Lodges in distant parts of the world, its legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Lodge had been given by the Grand Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years and a reign of some time, a revival took place under what process of Masonic law is not stated, and information of the revival given to the Grand Lodge of England, but no reply or recognition of received him therefrom. After some hesitation as to what would be the proper course to pursue, they came to the conclusion, as they have themselves stated, "that, with what knowledge they possessed of Masonry, 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 protocol, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own."
NEIGHBOR

They soon after assumed the name of the "Prince Hall Grand Lodge," and issued Charters for the constitution of subordinates, 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-convivial of 1827, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all others who claim descent. 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 presumable they have them as well.)

NEIGHBOR. All the Old Constitutions have the charge that "every Mason shall keep true counsel of Lodge and Chamber." (Sloane MS., No. 95.) The charge in the Andersonian Charges of 1722 thus: "You are not to let your family, friends, and neighbours know the concerns of the Lodge." (Constitution, 1723, p. 55.) However eloquent 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.

NEITH. The Egyptian synonym of the Greek Athena or Minerva.

Nekam. פֶּקָם. But properly according to the Masoretic pointing, NAKAM. A Hebrew word signifying Vengeance, and a significant word in the higher degrees. (See Vengeance.)

Nekamah. פֶּקָמָה. Hebrew, signifying Vengeance, and, like NAKAM, a significant word in the high degrees.

Nembroth. A corruption of Nimrod, frequently used in the Old Records.

Nemesis. According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal action in the cosmos. A temple was erected to Nemesis at Attica. She was at times called Adrastea and Rhamnusia, and represented in the earliest days a young virgin like unto Venus; at a later period, so older and holding a helm and wheel. At Rhamnus there was a statue of Nemesis of Parian marble executed by Phidias. The festival in Greece held in her honor was called Nemesis.

Neocorus. A name of the guardian of the Temple.

Neophyte. Greek, νεοφύτης, newly planted. In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman Church those recently 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- Judæus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostle. Much of the symbolic teaching of the higher degrees of Masonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo- Judæus.

Nepheila. Festivals, without wine, celebrated in honor of the lesser deities.

Nergal. (Heb. נֶרְגָּל.) The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Malede. The word in Sanscrit is Nirgal.

Ne plus ultra. Latin. Nothing more beyond. The motto adopted for the degree of Kadosh by its founder, when it was proposed to be the summit of Masonry, beyond which there was nothing more to be sought. And, although higher degrees have been since added, the motto is still retained.

Netherlands. Speculative Masonry was first introduced in the Netherlands by the opening at The Hague, in 1731, of an occasional Lodge under a Deputation granted by Lord Lovel, G. M. of England, of which Dr. Desaguliers 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 30, 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, and several daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an edict issued November 30, 1735. The Roman clergy 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 controversies that had affected the rest of the continent never successfully obtruded on the Dutch Masons, who practised with great fidelity the simple rite of the Grand Lodge of England, although an attempt had been made in 1767 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic degrees, and referred the four high degrees of the French Rite to a Grand Chapter. In 1816, 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 practise the reformed system of Prince Frederick.

Network. One of the decorations of the pillars at the porch of the Temple. (See Pil- lars of the Porch.)

Nevada. Nevada was originally a part of California, and when separated from it in 1863, 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 organised the Grand Lodge of Nevada.

Ne Varietur. Latin. Last it should be changed. These words refer to the Masonic usage of requiring a Brother, when he receives a certificate from a Lodge, to affix his name, in his own handwriting, in the margin, as a precautious measure, which enables distant brethren, by a comparison of the handwriting, to recognise the true and original owner of the certificate, and to detect any impostor who may surreptitiously have obtained one.

New Brunswick. Freemasonry was introduced into this province about the middle of the last century by both the Grand Lodges of Scotland and England, and afterward by that of Ireland. The former two bodies appointed, at a later period, Provincial Grand Masters, and in 1844 the Provincial Grand Lodge of Nova Scotia and New Brunswick was organised on the registry of Scotland. The province of New Brunswick becoming an independent portion of the Dominion of Canada, a Grand Lodge was established in October, 1867, by a majority of the Lodges of the territory, and B. Lester Peters was elected Grand Master. Capitular, Cryptic, and Temp- ral Masonry each have bodies in the Province.

Newfoundland. The Ancient Colony of Newfoundland still remains without the Confederation of the Canadian Provinces. Masonry has been practised up to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Bro. J. Lane’s list gives six Lodges warranted in the eighteenth century. The Grand Lodge of the Ancient (England) is credited with four—one in 1774 and three in 1788—and the Grand Lodge of England (Modern) with two—one each in 1784 and 1786. Nine fathers were chartered by the present Grand Lodge of England up to 1881, a number still remaining active.

New Hampshire. Freemasonry was introduced into New Hampshire in June, 1734, by the constitution of St. John’s Lodge at Portsmouth, under a Charter from the Grand Lodge of Massachusetts. Several other Lodges were subsequently constituted by the same authority. In 1780 a convention of these Lodges was held at Dartmouth, and the Grand Lodge of New Hampshire organised, and John Sullivan, the President of the State, was elected Grand Master. A Grand Chapter was organised in 1819, and a Grand Commandery in 1860.

New Jersey. The history of Freemasonry in New Jersey prior to the establishment of the Grand Lodge in A.D. 1786, 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 sequence, albeit incomplete, narrative.

The general uprising 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 to be regarded rather than authentic. The researches of this committee of the Grand Lodge of New Jersey have removed much of the obscurity surrounding the history of Freemasonry in that commonwealth.

It proved the issue of the first deputation by the Duke of Norfolk, then Grand Master of England, to Daniel Coxe, on June 6, 1780, entitling 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. Coxe, 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 Coxe was the first appointed Provincial Grand Master of Masons in the new world.

The establishment of the first Lodges in New Jersey appears to have been 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, 1764, and the meetings of this Lodge are not continuous, and the meetings were intermitted, once, apparently for sixteen years, yet it survives, venerated 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 Jeremiah Grisley 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 erection of a Lodge by the name of St. John’s, at Princeton. 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 did Masonic 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
NEW MEXICO

Lord Carysfort. Harrison chartered Lodges in New York, New Jersey, Connecticut, and Michigan. Sir John Johnson was appointed by Lord Blany in 1767, 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, 1798. The Grand Commandery was organized June 18, 1814, and the Grand Council Royal and Select Masters January 23, 1823. The Supreme Council, Northern Jurisdiction, A. A. S. R. was organized by Emmanuel De La Motta in New York City in 1818, but was pro

Nicolai, Christoph Friedrich. Christo-
topher Frederick Nicolai, a very in-
teresting 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 Ber-
lin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of, and an industrious con

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New Mexico. The Grand Lodge of Mis-
souri issued warrants to the following Lodges in New Mexico, viz.: Arlee Lodge, No. 108; Chapman Lodge, No. 95; and Montesuma Lodge, No. 109.

These Lodges met in convention, August 6, 1877, at Santa Fe, for the purpose of discussing the matter of forming a Grand Lodge. Bro. Simon B. Newcomb presided. The committee on credentials found the repre-

sentatives 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 York. An Order of five degrees was instituted in France in the early part of this century. The degrees were termed—Initiati; intimi Initiati; Adepti; Orientales Adepti; and Magnum aquile nigro sancti Johannes Apostoli Adepti.

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In the Bacchae 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:

ΠΕΝ. Τά γίγαντα νύκτας, καὶ μετ’ αὐτῶν τόλματος; 
ΔΙΟ. Νύκτας οι καλλά ἔρωτας, οὐκ ἄνεμον. 

"Pentheus.—By night or day, these sacred rites 
perform ye 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 con-
sidered as the color appropriate to the myster-
ies.

In the mysteries of Hindustan, the candi-
dates 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 path of darkness was adopted 
for the celebration of the mysteries of Mithra, 
in Persia. Among the Druids of Britain and 
Gaul, the principal annual initiation com-
enced at "low twelve," or midnight of the 
eve of May-day. In short, it is indisputable 
that the initiations in all the Ancient Mys-
teries were nocturnal in their character.

The reason given by the ancients for this 
selection of night as the time for initiation, is 
equally applicable to the system of Freema-
sony. "Darkness," says Oliver, "was an 
emblem of death, and death was a prelude to 
resurrection. It will be at once seen, there-
fore, in what manner the doctrine of the res-
urrection was incorporated and exemplified in 
these remarkable institutions."

Death and the resurrection were the doc-
trines taught in the Ancient Mysteries; and 
night and darkness were necessary to add to 
the sacred awe and reverence which these doc-
trines ought always to inspire in the rational 
and contemplative mind. The same doc-
trines form the very groundwork of Free-
masony; and as the Master Mason, to use 
the language of Hutchison, "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 to-
gether forming the doctrinal and historic basis 
of Shintoism. The Japanese adherents of 
Shinto are termed Shinto, or Shintoists, who 
worship the gods, the chief of which is Ten-sio-
dai-yan. The Nihongi was composed about 
720 A.D., with the evident design of giving a 
Chinese coloring to the subject-matter of the 
Kojiki, upon which it is founded.

Nile. There is a tradition in the old Ma-
sonic Records that the inundations of the river
NINEVEH

Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his possessions from those of another, 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 inundation each man could identify his own boundaries.

The tradition is given in the Cooke MS, thus: "Euclid was one of the first founders of Geometry, and he gave his name, for in his time there was a water in that land of Egypt that is called Nile, and hit flowid so ferre into the londe that men myght not dwelle therein. Then this worthy clerke Euclide taught hem to make grete wallys and ditches to holde owt the watyr, and he by Gemetria measured the londe and departhyd hit in divers partes, and made every man have hit owne parte with walles and ditches." (Lines 455-472.)

This legend of the origin of the art of geometry was borrowed by the Old Operative Masons from the Origenes of St. Idaore of Seville, where a similar story is told.

NIL nisii clavis deiess. Latin. Nothing but the key of a mystery. A motto or device often attached to the double triangle of Royal Arch Masonry. It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, 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 Torre of Babell there was Masonrie first much esteemed of, and the King of Babilon y's was called Nimrod was A mason himselfe and loved well Masons." And the Cooke MS, thus repeats the story: "And this same Nembroth began the towre of babilone and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well." (Line 343.) The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorised version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, 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 of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous parts; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelop given to matter. Every material extension, every circular 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 decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say, \(3 + 3 + 0 = 9\). Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage, as the symbol of versatility, of change, and the similar ravages of human affairs. Therefore they avoided all numbers where nine appears, and chiefly 81, the product 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 symbolized the earth, under the influence of the Evil Principle, and thence the terror it inspired. Nevertheless, according to the Kabalists, 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 divisible by 9.

9, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

\[
\begin{array}{cccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 \\
\end{array}
\]

\[
\begin{array}{cccccccc}
9 & 18 & 27 & 36 & 45 & 54 & 63 & 72 & 81 & 90 \\
\end{array}
\]

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 91.

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 \(9 \times 3 \times 3\). For a simile, one and a half of 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 kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence 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 Mithraic 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. 1933. The seventh month of the Hebrew civil, and corresponding to the months of March and April, commencing with the new moon of the former.

Nosachites. The descendents of Noah. A Son of Japheth is given to be his Standard-Bearer.

Nosachites, or Prussian Knight. (Nosachite 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 to the tower of Babel. Hence the Prussian Knights call themselves Nosachites, or Doctors of Noah, while they designate all other Masons as Hiramites, or Doctors of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count St. Celeire, Inspector-General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the degree must be attributed to the year 1787, and the construction 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 unifying 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 Frano 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, andpresiding Master. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order 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, or.

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 salt-mines of Prussia was found 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 Nosachites. 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 discussions have 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, then, 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 crime of assumption and the virtue of humility.

2. The degree was also adopted into the Rite of Miarain, where it is the Thirty-fifth.

Nosachites, Sovereign. (Nosachite Souverain.) A degree contained in the nomenclature of Fustier.

Nosachites. The same as Nosachites, which see.
Noah. In all the old Masonic manuscript 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 mythic 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 incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called, "Noachids," 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 character of authenticity. 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 symbolic.

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 those 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 exhorting his contemporaries to repentance, his attention was called to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and the pillars and documents containing 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 inestimable 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 mount 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 despatched 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. Its name, which in Hebrew is Iovah, was given to one of the earliest nations of the earth, and as the emblem of peace and good fortune, it became the bird of Venus. Modern Masons 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 1657, 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 Enoch's life of 365 days, and Noah's residence in the ark for the same apparently mystical 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. 182), "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their pres-
orvation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan. So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the ark was transformed into the temple of the Deity. Hence arose those peculiar systems of initiations which, known under the name of the "Arkite rites," formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

It was in the six hundredth year of his age, that Noah, with his family, was released from the ark. Grateful for his preservation, he erected an altar and prepared a sacrifice of thank-offerings to the Deity. A Masonic tradition says, that for this purpose he made use of that stone of foundation which he had discovered in the subterranean vault of Enoch, and which he had carried with him into the ark. It was at this time that God made his covenant with Noah, and promised him that the earth should never again be destroyed by a flood. Here, too, he received those commandments for the government of himself and his posterity which have been called "the seven precepts of the Noahide."

It is to be supposed that Noah and his immediate descendants continued to live for many years in the neighborhood of the mountain upon which the ark had been thrown by the subsidence of the waters. There is indeed no evidence that the patriarch ever removed from it. In the nine hundred and fiftieth year of his age he died, and, according to Scriptural tradition, was buried in the land of Mesopotamia. During that period of his life which was subsequent to the deluge, he continued to instruct his children in the rules of the religion and faith which had been revealed to him by the Deity. Hence, Masons are sometimes called Noahides, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the patriarch are recorded in a document which has been adopted by the Ancient and Accepted Scottish Rite under the name of "Patriarch Noahite."

The primitive teachings of the patriarch, which were simple but comprehensive, continued to be preserved in the line of the patriarchs and the prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and "travelling 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, Sabauism, or the adoration of the stars, and other superstitious observances, in all of which, however, the priesthood, by their mysteries or initiations 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 Noahide 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. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
7. Eat no flesh with blood in it.

The "proslytes of the gate," as the Jews termed those who lived among them without recognizing them as so, and as not bound by 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 Noah, and were afterward confirmed by him to Abraham. Hence, Masons are sometimes called Noahides, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the patriarch are recorded in a document which has been adopted by the Ancient and Accepted Scottish Rite under the name of "Patriarch Noahite."

Noffodei. The name of this person is differently spelled by different writers. Villani, and after him Burnes, call him Noff Dei, Regulini Noffodet, and Addison Noffodei de Florentia; but the more usual spelling is Noffodei. He and Squin de Flexian 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 Flesson.

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 Peuvret, Fustier, Pyron, and Lemanouc. Bagon has a nomenclature of degrees in his Tituler Générale. And Thory has an exhaustive and descriptive one in his Acta Latomorum. Oliver adds a new one, 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 for election to office, and 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, 1783, 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.)

Nonesynches. In the Old Constitutions known as the Dowland MS., is found the following: "S. Allston all of Masons and cherished them much. And he made their pays right good, ... for he gave them ije-yj, a wecke, and lyd. to their nonesynches." This 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 cheer, which has the same meaning. The old English word from which we get our luncheon is noomsun, which is defined to be the refreshment at noon, when laborers desist from work to shun the heat. Of this, nonesynches is a corrupt form.

Nordas. A significant word in the Thirty-second Degree of the Scottich Rite. The original old French ritual endeavor to explain it, and say that it and other words in conjunction are formed out of the initials of the words of a particular apothorism 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 Satyr and Tempus.)

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 115th Psalm, which is sung in the Christian church on occasions of thanksgiving. It was the ancient Templar's shout of victory.

Non-Resident. The 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 by 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 they do from 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 1746. 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 1775, and an Historical and Classical Dictionary, 2 vols., 8vo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular and influential tract called Man after God's own Heart. In 1852, 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 autobiographical and anecdote, containing many curious Literary anecdotes of the 18th 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 proving angles.

Normé. 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 Urdar-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 ash-tree 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. In 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 vivific 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 magnificence, 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 "Chel" on the north and six on the south.

(See Temple.)

While once within the walls and Chel 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, etc. The Masonic symbolism of the entrance of an initiate from the north, or more practically from the northwest, and advancing toward the position occupied by the cornerstone in the Duke East, forcibly calls to mind the triplet of Homer:

"Two marble doors unfold on either side; Sacred the South by which the gods descend; But mortal 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 then accessible to his use.

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north facing south. Bro. George F. Fort, in his Antiquities 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 south, to the right of the justiciaries, was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical sombreness." 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 tremulous knee before the deadly powers of Paganism, and sacrificed his seven-year-old child, he gazed upon the far-off, gloomy north.

"In Nastrond, or shores of death, stood a revolving ball, whose portals opened toward the north—the regions of night. North, ay ther' Jutes, was damoninated black obsombre; the Frisians called it fear corner. The gallows faced the north, and from these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the adjudication of a crime, the accused should be on the north side of the court enclosure. And, in harmony with the Scandinavian superstition, no Lodge of Masons illumines the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinister and direful." (P. 392.)

North Carolina. The early history of Masonry in no State is more uncertain than in 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 1761, 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 in its face the evidences of flagrant error. Beaufort never was Grand Master of Scotland. 2. The Grand Master of Scotland in 1761 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 1767 to 1767, and died in 1768. 4. The Duke of Beaufort was not Grand Master of England in 1761, but held that office from 1767 to 1771. There is no 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 lists of Lodges chartered by that body, we find that on August 23, 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 Massachu-
setts says that on October 2, 1767, that
body granted a deputation 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 pre-
rogatives of the office. Judge Martin, in a
discourse delivered on June 24, 1788, 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 terri-
tory, five of which, at least, had the provin-
cial numbers 2, 3, 4, 5, and 6, while the Royal
Hart Lodge retained its number on the
English Register as 403, a number which
agrees with that of the English lists in my
possession. On December 16, 1787, a con-
vention of Lodges met at Tarborrough and
organised the “Grand Lodge of the State of
North Carolina,” electing Hon. Samuel
Johnston Grand Master.
There was a Grand Chapter in North Caro-
olina at an early period in the present
century, which ceased to exist about the
year 1827, but Royal Arch Masonry was cul-
vitated by four Chapters instituted by the
General Grand Chapter. On June 28,
1847, the Grand Chapter was re-organised.
The Grand Council was organised in
June, 1860, by Council which had been
established by Dr. Mackey, under the au-
thority of the Supreme Council of the Ancient
and Accepted Scottish Rite.
North Dakota. As soon as it was deter-
mined by the Grand Lodge of Dakota, at its
session, held June 11–13, 1889, 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 which time 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; Acaste, No. 15; Bismarck, No. 19;
Jamestown, No. 20; Valley City, No. 21;
Mandan, No. 22; Cereal, No. 29; Hillsboro,
No. 32; Crescent, No. 36; Cheyenne Valley,
No. 41; Ellendale, No. 49; Sunborn, No. 51;
Wahpeton, No. 52; North Star, No. 59;
Minto, No. 60; Mackey, No. 63; Coarse River,
No. 64; Hiram, No. 74; Minnewaukan, No.
78; Tongue River, No. 78; Bathgate, No. 80;
Enoch, No. 84; Anchor, No. 88; Golden Val-
ley, No. 90; Occidental, No. 99.
The convention resolved that it was expe-
dient to organize a Grand Lodge for North
Dakota. A constitution and by-laws were
adopted.
On October 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 are 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 Cyno-
sura, that guides Masons over the stormy
seas of time. The seven stars are the sym-
bol of right and justice to the order and the
country.

Northeast Corner. In the “Institutes
of Menus,” the sacred book of the Brahman,
it is said: “If any one has an incurable
disease, let him advance in a straight path
towards the invincible northeast point, feeding
on water and Scottish meal, and his mortal frame
totally decays, and his soul becomes united with the
supreme.”

It is at the same northeast point that
tdose 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 su-
preme.”

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 the “level, 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 un-
doubtedly intended to portray, in the concre-
te language of symbolism, the necessity
of integrity and stability of conduct, of truth-
fulness 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.

Notumma. A significant word in some of
the high degrees of the Templar system.
It is the anagram of Aumor, who is said to
have been the first Grand Master of the
Templars in Scotland, and the successor 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, 1868, 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 Lodges and Alexander Keith was elected Grand Master.


Novice, Masonne. 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 Mythologiae.) The First Degree of the Historical Order of the Dames of Mount Tabor.

Novice, Scottish. (Novice Écosaise.) 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.

Nu-ka-ka-nuk. The Egyptian equivalent for the expression "I am that I am." This symbol, from which is derived from numbers common to the Pythagoreans, the Kaballists, 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 predominant 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 borrowed his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblicius tells us (Pseudepigrapha, c. 28) that Pythagoras 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, said Aristotle (Metaph., xii., 8), make all things proceed from numbers. Dacier (Vie de Pyth.), it is true, denies that this was the doctrine of Pythagoras, and contends that it was 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 it is in Masonry derived their system, since the two are in some points antagonistic; the Masons, on the contrary, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with de
testation. 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 accorded the Pythagoreans as the tetractys, or figure derived from the Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of sym
bolic 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; thence probably to the Rosicrucians, to the Hermetic philosophers, and to the Freemasons.

Cornelius Agrippa has descanted at great length, in his Occult 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, this is abundant evidence. "However we may explain it," says Dr. Mahan (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
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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 practice 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 Ages; 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 by 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 not, therefore, be confounded with the doctrine of numbers which prevailed in other systems.

The most important symbolic 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 deduced 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, $\text{יְהֹוָה}$, JAH, is equivalent to 15, because $\text{י} = 10$ and $\text{ה} = 5$, and 15 thus becomes a sacred number. In Greek, the Kabbalistic word Abraxas, or αβρααξ, 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, $\text{α} = 1$, $\beta = 2$, $\gamma = 100$, $\delta = 6$, $\epsilon = 60$, $\zeta = 8$, and $\zeta = 200$. To facilitate these Kabbalistic operations, which are sometimes used in the high and especially the Hermetic Masonry, the numerical value of the Hebrew and Greek letters is here given.

Num. (Heb. נון, a fish, in Syriac an asbhor.) The Chaldean 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 Lenormant.)

Nursery. The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three degrees. (See Illuminatus.)

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 Ayé, 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 caused by 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 Kousyumik there was a colossal statue of the fish-god Oannes. The following is from the Book of Bruck (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 Mysteries, 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 Narses is commemorated.""

Oath. In the year 1738, Clement XIL, 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 imposition 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 1727, the Associate Synod of Seceders 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 "ipsa facto excommunicated."

In the preamble to the act, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are: "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 these 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 replying 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 adversities in relation 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, as 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 infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of men with man, without any notion
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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 exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the timing of exacting it is before and not after the revelation.

Dr. Harris (Masonic Discourses, Disc. IX., p. 184) has 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 specialties 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 all, 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 Latinus and Armida, where the ceremony is thus described by Virgil:

"Tango aras; medioque 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 present, 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 to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all penalties, as the necessary consequences of its violation. A writer, in reply to the Synod of Scotland (Scott's Mag., October, 1787), 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 obsecration; for in an oath the execution supposes an attestation as a precedent, and the attestation infers an execution 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 obsecration of Divine punishment in case of a violation, and it is, therefore, a matter of no moment whether this obsecration or proposition 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 may probably be supposed that it is used only with a metaphorical and paraphrasical 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.

Fifthly. 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 eminent men, whose patriotism 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—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 Corophée, or on the Bible, or on the Coffer. The corporal, or corporal cloth, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements 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. 627) direct that he who swears shall place his hand upon the coffer 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 or 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. 528. 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 Constantinople (Ann. 381), it is stated 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 practice 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 Medieval 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 1583 we find this: “These charges ye shall keep, so halpe ye God, and your haly domes and by this booke in your hands unto 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 Harleian MS., No. 1942, written about the year 1570. 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 counsells of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made known unto me; soe helpes me God and the holy spirit that this booke.” In the Roberts Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of “privilege.” The corporal, or 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 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 not 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-
Obligation, sometimes written O. B. 

Obed. (Heb. 'ub'; Gr. εὐθεία, eutheia.) 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-resistance in politics, however much it may be supposed to be identical to the progress of free institutions, constitutes undeniably the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Mason is to obey the mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization. The order must act as 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 jurisdiction of a technically bound and only recent of it by Masonic authorities from the French, where it has always been regularly used. 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, "à 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.

Oblisk. The obelisk is a quadrangular, monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a flattish, 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 covered 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 monument 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 Christian, iconography the obelisk is a symbol of the resurrection.

Objections to Freemasonry. The principal 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 tyrannical members; 4. Its claim to be a religion; 5. Its administration of unlawful oaths; and, 6. Its impurity 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 obliged, in Masonic language, is to be admitted into the covenant of Masonry. "An obligated Mason" is a logical, because there can be no Mason who is not an obligated one.

Obligation. The solemn promise made by a Mason on his admission into any degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word obligatio 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. Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a Mason; 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 ensue in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Masonry there is no such distinction. The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according 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 precepts of the Jewish law. The affirmative points are those which require certain acts to be performed; the negative points are those...
OBLONG OFFICERS

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 tie.

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.]

Obedec. Ventriloquism. It will be found so denominated in the Septuagint version, Isaiah xix. 3, also xix. 3.


OCCUPATION. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, 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 branches of human knowledge.

Odd Numbers. In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is worse, 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. Hence, 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. Hence, in the Pythagorean system from the Masonic system of numerals. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 17, and 51. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system.

Odin. (Heb. אדום.) The camelman or agate in the high priest’s breastplate. It was of a red color, and claimed to possess medical qualities.

Oisin. The chief Scandinavian deity and father of Balder, which see. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Boar, or the first-born, slew Ymir or Chaos, and 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.

Offenses, Masonic. See Crimes, Masonic.

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 Lodge or Chapter are divided into the Elected and the Appointed, the former in America being the Master,
OFFICERS’

Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

Officers’ Jewels. See Jewels, Official.

Office, Tenure of. In Masonry the tenure of every office is not only for the time for which the incumbent was 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.”

Ogmus. The Druidical name for Hercules, who is represented with numberless fine chains proceeding from the mouth to the ears of other people, hence possessing the powers of eloquence and persuasion.

Ohel Eloah. " בית אלא", Love of God. This and Ohel Kadosh, Love of our Neighbor, are 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 great commandment. And the second is like unto it, “Thou shalt love thy neighbor as thyself.” These two forms, the first two words of the ten commandments hang like a chain from the law and the prophets.” Hence the Ladder of Kadosh is supported by these two Christian commandments.

Ohel Kadosh. See Ohel Eloah.

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 1843.

Oklahoma. The Grand Lodge of Oklahoma was organized at a convention of ten Lodges, holding warrants from the Grand Lodge of Indiana Territory, held at Oklahoma City, November 10, 1892, when after electing Grand Officers, who were installed as a special communication of the Grand Lodge of Indiana Territory, the Grand Lodge was opened and a constitution adopted. The first annual communication was held at Ed Reno, February 14, 1893. February 10, 1909, the Grand Lodges of Oklahoma and Indian Territory were merged together under the title of “The Grand Lodge of Ancient Free and Accepted Masons of the State of Oklahoma.”

[ W. J. A. ]

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.” (See Corn, Wine and Oil.)

Old Charges. See Manuscripts, Old.

Old Man. Old men in their passage 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 com-
piled 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 1737, and called these New Regulations. When Dermott published his Aiman Reson, 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. As we read in the Ancient Mysteries it was the analogue of the Acasta of Freemasonry.

Olives-Banch in the East, Brotherhood of the. A new Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, 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, it was requisite 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-branch 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 Clapton 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 Perplewick, November 8, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the grammar school at Calston, Lincoln. In 1809 he was appointed to the head mastership 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 Cleas, 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 Scoopwick, 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 1865 he had married Mary Ann, the youngest daughter of Thomas Beverley, Esq., by whom he left five children. He died March 3, 1867, 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 Wolverhampton, History of the Conventual Church of Grimsby, Monumental Antiquities of Grimsby, History of the Guild of the Holy Trinity, Stamford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Stamford. 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 usage.

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 practise then prevailing, as a lewis, or the son of a Mason. Under the tuition of his father, he made much progress in the rites and ceremonies then in use 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 Grimsby, 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 Rodney 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 1818, he was elected as Provincial Grand Counsellor; and in 1822, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Provincial Grand Master, conferred on him as an honorary title, by the Grand Lodge of Massachusetts. In the year 1840, Dr. Crucefix had undeniably incurred the displeasure of the Provincial Grand Master, the Duke of Sussex, and Dr. Oliver, between whom and Dr. Crucefix 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'Eyncourt, to request the resignation of Dr. Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable 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 subscribed for by the Craft 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 five 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 1844, this work was published in the Sigma and Symbols of Freemasonry, in which he went into a learned detail of the history and significance of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in twelve lectures: comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious
Institutions of the Ancient World, published in 1849. The professed 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 Theoretic Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1889 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 had 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 a brief 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 usages of the last centuries, with anecdotes of the principal Masters 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 the Johannite 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 book of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides this, 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 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 of the Sacraments of the Ordo, 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 a 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 system 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 on to the present day. The Pagans, although they had slight glimmerings 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 teaching of Helveticus. 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, by 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.

Omniscience. See Alpha and Omega.

Omniscient Word. The Tetragrammaton is so called because of the omniscient 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.
ON

ONTARIO

The first mention of On in the Bible is in the history of Egypt, to whom Pharaoh gave "to his wife Asenath, the daughter of Poti-pherah, priest of On." The city of On was in Lower 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 that 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, ヨ with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of all the words that denote the upper one, The Phoenix represents 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's Ark (which see), which bore a sprig in its mouth.

Ontario. Lodge No. 156, in the Eighth District of Foot, appears to have been the first Lodge to hold meetings in this Province, at Fort Niagara, about 1755-60. From 1770 to 1772 some ten lodges appear to have worked in what was called "Upper Canada." Some charted by England, others by the Provincial Grand Lodge at Quebec, among them St. James in the Kings Rangers, No. 14, at Catarasqu (Kingston), 1781; St. John's, No. 15, at Michilimakinac (Michigan), then part of Canada; St. John's, No. 19, at Niagara and Oswego Lodge, 1786, at Elizabeth-town (Brockville).

On March 7, 1792, Bro. William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Ancient" or "Athol" Grand Lodge of England. Bro. Jarvis re-sided at Newark (Niagara), the then capital of the Province. During his Grand Mastership, 1792 to 1804, twenty warrants for lodges were issued.

In 1797 Bro. Jarvis removed from Newark to York (now Toronto).

The Brethren at Niagara continued to be active and enthusiastic, and urged Bro. Jarvis to assemble Grand Lodge there, but he refused. This refusal caused much dissatisfaction, and the Brethren of the District met in 1803 and elected Bro. Geo. Forsyth as Provincial Grand Master, and trouble and friction ensued.

In 1817, at Kingston, a Grand Convention was called by the Lodges in the Midland District under R. W. Bro. Ziba M. Phillips. All the lodges attended excepting those in the upper district. The convention was held annually during the years 1817, 1818, 1820, 1821, 1822.

After repeated entreaty to England during these years, R. W. Bro. Simon McGillivray came to Canada in September, 1822, with authority from the Duke of Sussex to re-organize the Craft in Upper Canada. The Second Provincial Grand Lodge was thus formed at York in 1822, with R. W. Bro. Simon McGillivray as Provincial Grand Master, and met regularly up to 1839, but...
the Provincial Grand Lodge became dormant; and remained so until 1845, when Masonic enthusiasm once more gained the ascendency. An urgent 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 Zetland. 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-eight 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 Brethren of Quebec to the Grand Body. In 1875 a schism occurred and a number of Brethren organized a "Grand Lodge of Ontario." This breach was finally healed and the Brethren and lodges became of allegiance to the Grand Lodge of Canada in 1893.

In 1888 the words "in the Province of Ontario" were added to the title of the "Grand Lodge of Canada."

Onyx. (Shoahem.) 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 recognized. De- corum and the dignity of the meeting alike suggest, even in small 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 peculiar associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseem- ing 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 ceremonies 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 ceremonies 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 symbolic as well as practical importance, every member present is expected to take a part.

These ceremonies, 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 eight 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 officer who is charged with it shall 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, it is no 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 un- masonic 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 brother permitted to leave the Lodge during Lodge hours.
(that is, from the time of opening to that of closing) without having first obtained the Worshippful 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 absolved from the limits of a particular degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons, to inculcate which is the 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 Moet 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 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 lesson which it is the design of the degree to teach, and hence the varieties of opening 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 only spiritual edifices.

Ophites. The Brotherhood of the Serpent, which flourished in the second century, and held that there were two principles of souls and the accompanying theogony. This Egyptian fraternity displayed a living serpent in their ceremonies, which was revered as a symbol of wisdom and a type of good.

Option. When 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 great and responsible duty, that of exercising a just judgment in the premises. That which at one time would 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.

The Druids had a similar regulation; and Caesar informs us that, although they made use of the letters of the 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 second 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 (Dec. Aniq. 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 apostolic, 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 Spirito Sancto), treating of this subject in the fourth century, says: "We receive the 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 to us without writing, lest the vulgar, 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 and 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 wordly contest and verbal criticism. The 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. In the case of the Druids, it was illustrated by Cæsar in the case of the Druids, "because they did not 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 entrusted 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 intrusted 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 enshrined might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands."

Maimonides (More Nechakin, c. lxx.) assigns a similar reason for the unwritten preservation of the Oral Law. "This," 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 skilful brethren who are technically "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 Monitors, and, therefore, always at hand to be read.

Cæsar (Bell. Gal., vi. 14) thought that this was the case 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 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 illustrated by Cæsar 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 pearls be thus thrown to swine.” “Wherefore,” he adds, “they were intrusted 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 wisdom and religion.

It is, then, for these excellent reasons—to avoid idle controversies and endless disputes; to preserve the secrets of our Order from the profane; and, by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten; and, finally, to preserve them from the injury of the profane—that the oral instruction 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 unshrunk purity. And hence it is appropriately said in our ritual, that “the attentive ear receives the sound of 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 judges, prophets, priests, and other wise men, was handed on to the others through a long succession of ages.

Maimonides has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all Masons who wish to perfect themselves in the exoteric lessons of their Institution.

When Moses had descended 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 seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of Aaron, had 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. When work was to be done 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 four times, it was thus, finally, fixed in their memories.

The written law, divided by the Jewish lawyers into 613 precepts, is contained in the Pentateuch. But the oral law, transmitted by Moses to Joshua, by him to the elders, and from the conveyed by tradition to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the Mishnah. 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 men, the Decrees of the Sanhedrim, the decisions of the Judges, and the Expositions 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 Freemason in 1738 states that it was adopted from the Scottish Rite. The office is not recognized in the English and American system, 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. 258, the Constitutional Lodge, No. 294, and the La Clevere Lodge, No. 690.

**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, a society of dignified persons distinguished by marks of honor, and a religious festival.” In all these senses the term Order may be styled an Order.
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 religion's 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 Hospitalers, 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 gilds patronized 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.

Roderick Dhu was the first Masonic name 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. 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:

- Weisshaupt was Spartacus.
- Knigge = Philo.
- Bode = Amelius.
- Nicolai = Lucian.
- Westernreid = Pythagoras.
- Constanz = Diomedes.
- Zwack = Cato.
- Count Savioli = Brutus.
- Busche = Bayard.
- Ecker = Saladin.

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants 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 Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called "Amelius," but as a Strict Observant he was known as "Eques a lillo convallium," or Knight of the Lily-of-the-Valleys. The following examples may suffice. A full list will be found in Thory's Acta Latomorum.

- Hund was Eques ab ense = Knight of the Sword.
- Jacobi was Eques a stella = Knight of the Star.
- Count Bruhl was Eques a gladio ancipiti = Knight of the Double-edged Sword.
- Bode was Eques a lillo convallium = Knight of the Lily-of-the-Valleys.

Beyerle was Eques a fascia = Knight of the Girdle.
Beuvrai was Eques a septem stellis = Knight of the Seven Stars.
Decker was Eques a plagula = Knight of the Curtain.
Lavater was Eques ab Aesculapi = Knight of Eesculapius.
Seckendorf was Eques a capricorn = Knight of Capricorn.
Prince Charles Edward was Eques a sole aureo = Knight of the Golden Sun.
Zinnendof was Eques a lapide negro = 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 order with which the business of the Lodge will be despatched.

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, or on the suggestions of common sense. The order of business may, for convenience of reference, be placed in the following tabular form:

- Opening of the Lodge.
- Reading and confirmation of the minutes.
- Reports on petitions.
- Balloting for candidates.
- Reports of special committees.
- Reports of standing committees.
- Consideration of motions made at a former meeting, if called up by a member.
- New business.
- Initiations.
- Reading of the minutes for information and correction.
- Closing of the Lodge.

Order of Christ. See Christ, Order of.
Order of the Temple. See Temple, Order of.

Order, Rules of. Every permanent de- liberative 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, as 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
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indicate, by mentioning his name, the one whose solicitude had caused the floor to be polished.

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 often times 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 in any other unseemly 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 called an order. 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 afford 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 base, perpendicular, diameter, circumference, and square"; but no explanation is given of this reference. Nor are they referred to in the "Legend of the Craft," or in 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 remains 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 and moral convictions, 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 lily 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 Knight 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.

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 motion or postponed to another day. The same rules in reference to these orders prevail in Masonic as in other assem-
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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 ordinatio oris geometric.* (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.

Ordination. At the close of the reception of a neophyte into the order of Ellic Cohens, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers (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 the ordination.

Ordo ab Chao. Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as *luc e tenetris,* which see. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite in America, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterward carried the Rite to France and established a Supreme Council there, he changed the motto, and, according to Lenning, *Ordo ab hoc* was used by him and his Council in all the 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, in the year 1849. On August 16, 1851, a convention of three Lodges was held in Oregon City, and the Grand Lodge of Oregon was there organized. Berryman Jennings being elected Grand Master. The Grand Chapter was organized at Salem, September 18, 1860. Templarism was introduced by the organization of Oregon Commandery, No. 1, at Oregon City, on July 24, 1860.

Organist, Grand. An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it 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 jacket 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.

Organisation of the Grand Lodges. See Grand Lodge.

Orient. The East. The place where a Lodge is situated is sometimes called its "Orient," but more properly its "East." The seat of a Grand Lodge has also sometimes been 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 of the Supreme Council of Europe and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brasil, the Grand Orient of New Grenada, etc. The title always refers 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 Rite of Mizraim.

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 Thiery (Act. Lat., i., 330), at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

Oriental Chair of Solomon. The seat of the Master in a Symbolic Lodge, and so called because the Master is supposed to symbolically 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 England 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, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny 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 Gnostic, and most of it being 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 permeates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Masonry, being mixed up and interwoven with the Jewish and Kaballistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these high degrees.

Oriental Rites. 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 Latin "orientalis" elements 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 churches and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned. Yet there can be no doubt 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 the Eastern law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attrib-
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uted to St. Clement, are yet of great antiquity, when 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 Instructiones Fabricae Ecclesiasticae, 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 specialiter," and that it shall be not "ad solstitialiam sed ad equinocialiam orientem"—not to the solstitial east, which varies by the deflection of the sun's rising, but to the equinoctial east, where the sun rises at the equinox, that is to say, due east. But, as Bingham (Anq., 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 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.

ORIFLAMME. The ancient banner which once belonged to the Abbey of St. Denis and was borne by the Counts of Vesin, patrons of that church, but which, after the country of Vesin fell into the hands of the Burgundians, became the principal banner of the kingdom. It was charged with a sulfate wavy Or, with rays issuing from the center crossways; Sceocce into five points, each bearing a fess of green silk.

Original Points. The old lectures of the last century, which are now obsolete, contained the following instruction: "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 forms and ceremonies, not only in the first degree, but in every subsequent one."

Origin of Freemasonry. The origin and source whence first spring the institution of Freemasonry, much 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 Paphian 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 College of Artificers. 7. To the Operative Masons of the Middle Ages. 8. To the Rosicrucians 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 and find defenders. Dr. Mackey has his own views of the subject in his book History of Freemasonry, to which the reader is referred.

Orleans, Duke 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 Jacobins after the Revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalité, forms a part of the history of the time. On the 22d of February, 1793, he wrote a letter to Milcent, the editor, over the signature of "Citoyen Egalité," which was published in the Journal de Paris, and 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 pha- tons 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-

*See Antiquity of Masonry; Egyptian Mysteries; Roman College Artificers; Como; Comacina Mas-
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 5th 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 recreant 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 Ormestus.** See *Rose Croix of Gold, Brethren of the*.

**Ormuzd and Ahiram.** Ormuzd was the principle of good and the symbol of light, and Ahiram the principle of evil and the symbol of darkness, in the old Persian religion. (See *Zoroaster*.)

**Ornamental of a Lodge.** The lectures describe the ornaments of a Lodge as consisting of the *Mosaic Pavement*, the *Indented Tessel*, and the *Blazing Star*. They are called ornaments because they are really the decorations with which a properly furnished Lodge is adorned. See these respective words.

**Ormus the Jebusiite.** He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendant peopled it. He was the owner of the threshing-floor situated on 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. xxii. 18-23.) 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 Ormus the Jebusiite." (See *Threshing-Floor*.)

**Orphan.** The obligation that Masons feel toward the children of those grand-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 1753, 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 disturbed by the Thracians. The Thracian 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, torn to pieces by Ciconian women, and after his death he was deified 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 rustic 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 practised 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 mysticism 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 strange that, while they delighted to call Pythagoras an "ancestor, friend and brother," they have been utterly silent as to Orpheus.

**Orphic Mysteries.** These rites were practised 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. Freret, who has investigated this subject with much learning in the *Memoires de l'Academie des Inscriptions* (tom. xxiii.), regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeing 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 up a life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many scriptures.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practised by a fraternity who did not possess the sacro-castal functions. The initiated commemorated 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.

**Demosthenes, 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 twined them around their heads, crying with a loud voice, *enos, sobos*, and danced to the sound of the mystic words, *hys, aites, aites, aites*. They were then bathed in the fustral water, and having
been rubbed over with clay and bran, he was dressed in a skin of a fawn, and having risen from the bath, he exclaimed, "I have departed from evil and have found the good."

The Orphic poems made Bacchus identical with Osiris, and celebrated the mutation and paleness 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 accordant in its character, was not so celebrated among the ancients as the other mysteries. Plato, even, calls its disciples charis- tians. 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 triumphant progress of the Gospel.

Osiris. He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jablonski says that Osiris represented the sun only, but Plutarch, 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 river god, and called him Nilus. But the truth is, that Osiris represented the male, active or generative, 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 mystical sense in which Osiris was received.

Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed 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 fertilize 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 Mithraeum adopted this perception of this story, which they have incorporated, under the figure of Euclid, in their "Legend of the Craft."

Osiris, Mysteries of. The Osiran mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise On the Falsity of the Pagan Religions, thus describes the object of the Osiran Mysteries: "But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. 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, and are separated from their natural tie to the earth, and are soon again when well set, this they say 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 symbolism is indeed precisely the same—that of a restoration or resurrection from death to life. (See Egyptian Mysteries.)

Oterus. 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 anagram of a name. It was, I think, invented by the Stuart Masons, and refers to some person who was inimical to that party.

Otreb. The pseudonym of the celebrated Rosicrucian Michael Maier, under which he wrote his book on Death and the Resurrection. (See Maier.)

Ouriel. See Uriel.

Out of the Lodge. The charges of a Freemason, compiled by Anderson from the Ancient Records, contain the regulations for the behavior of Masons out of the Lodge under several heads; as, behavior after the Lodge is over, the behavior of brethren in the presence of strangers, at home, and toward a strange brother. Gdickie gives the same directions in the following words: "A brother Freemason shall not only conduct 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 Druidical 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 representation 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, Junior, and Senior Overseer. The jewel of their office is a square. In Mark Lodges attached to Chapters, the duties of those 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. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

Oyes de Ornellas, Frango. A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1778, was thrown into a dungeon, where he remained fourteen months. (See Alincourt.)

Osce. Sometimes Osee. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly Hoesche, which Delaunay (Thulener, p. 141) derives from the Hebrew יָשָּׁה, hosheah, deliverance, safety, or, as he says, a savior. But see Hoesche, where another derivation is suggested.

Oziah. (Heb. בֵּית; Latin, Fortitudo domini.) A prince of Judah, and the name of the Senior Officer 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 ₡, signifying a mouth in the Phoenician. The sacred name of God associated with this letter is אָלֵקְה (Elakhe), meaning "Restorer".

Pachacamac. The Peruvian name for the Creator of the universe.

Faganis, Hugo de. The Latinised form of the name of Hugh de Payens, the first Grand Master of the Templars. (See Payens.)

Paganism. A general appellation 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.)

Faine, 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. Faine 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 degrees of longitude. It was conquered by the Canaanites, the Israelites, and the Hebrews under Joshua, about 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 776 B.C. it was divided into the two kingdoms of Israel and Judaea, 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 archaology 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 custodian, 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 about 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 débris 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 through which great light has shed its archeology. 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 Tschoudy, and said to have been the fountain whence the Chevalier Ramsay obtained his information for the regulation of his system.

Fallah. An altar-cloth, also a canopy borne over the head of royalty in Oriental lands.

Paladine Masonry. The title given to the Order of the Seven Sages and the Order of the Palladium. (See Palladium, Order of the.)

Palladium, Order of the. An androgynous society of Masonic inspiration, established, says Hagon, at Paris in 1797. 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 Emperor, it was revived in 1637 by Penelon, Archbishop of Cambridge, all of which is altogether mythical. Penelon was not born until 1631. It was a very moral society, consisting of two degrees: 1. Adelphi; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penelope.

Palmer. From the Latin, palma, a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coming 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 25, 1839. 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 "Herrington-Phillips" and the "Old" Bro. Palmer, occupied almost every known position in Craft Masonry, and was the commanding officer of every one of its departments. He was P. G. Master of the G. Encampment of K. T. of the U. S., and Commander of the Supreme Council of the A. A. Scottish Rite, Northern Jurisdiction of the U. S. of America. He died on May 7, 1909.

Pantacle. The pentalphy of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy. (See Pentacle.)

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.

Pantheistic Brotherhood. Described by John Toland, in his Pantheistacon, as having a strong resemblance to Freemasonry. The Socratic Lodge in Germany, based on the Brotherhood, was of short duration.

Papworth Manuscript. A manuscript in the possession of Mr. Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1800. 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 remote date. The Rev. A. P. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and 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 pages 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 hand different from that of the text, the word Pius at the bottom of the last page. The manuscript appears to have been simply 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, Amon, who in the beginning of things created the world," whose name signifies 'he who lives in eternity.' The papyrus leaf or papyri (pap) is the end of a stalk, which signifies a leaf, and to inscribe on tablets forms ΚΩΠΑΙ, ΚΩΠΕΙ, the antique origin of things, obscure time, hidden eternity. The Turin Funeral Papyrus is 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 philosophical 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 mummies 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 practise of astrology, alchemy, and magic, and passed many years of his life in travelling 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 their master to influence the schools of Germany. Much of the Kabbalistic 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.

Paradisiacal Line. In every well-regulated Lodge there is found a point within a circle, which circle is inscribed by two perpendicular parallel lines. These lines are representation 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 Christianity as well as Masonry.' In those English Lodges which have adopted the "Union System" established by the Grand
Lodge of England in 1813, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not to be found in the earlier rituals of Masonry. Although Oliver defines the symbol on the authority of what he calls the "Old Lectures," it is not to be found in any anterior to Preston, and even he only refers to the parallelism of the two Sts. John.

Parikchhai, Agrouchada. An occult scientific work of the Brahmanas. According to a work by Louis Jacobiott, 1884, the Fakirs produced phenomena at will with superior intervention 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 Gauls, and as well to the Christians. In the division of the Kabballa, the first treated of the History of the Genesis or Creation, and taught the science of nature; the second, or Mercaba, of the History of the Chariot, and contained a treatise on theology.

There were three degrees of initiation among the Brahmanas:

1st. According to selection, the candidate became a Grihasta, a Pourouhita or Fakir, or in twenty years a Guru.

2d. A Sannyas or Cenobite and Vanaprasthas, and lived in the Temple.

3d. A Sannyas-Nirvana 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 Nirvana, and chosen to see enforced the Law of the Lotus. The Supreme Council, Brahmatmas, 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 courts.

The primitive holy word composed of the three letters A. U. M., comprises the Vedic trinity, signifying Creation, Preservation, and Transformation, and symbolize all the initiatory secrets of the occult sciences. By some it has been taught that the "Homer," or primordial germ, as defined in the Avesta, existed before all else. Also see Mancu, Book xi., Sloca 265. The following unexplained magical words were always inscribed in two triangles: L'om, Irhom-sifh'rem. Sao'aha, Kompou-Nakama.

He who possessed the word greater than the A. U. M. was deemed next to Brahma. This word was never pronounced.

The Hindu triad, of which in later times OM is the mystic name, represents the union of the three gods, viz., a (Vishnu), u (Siva), m (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 Om at the beginning of their Vidya Shad-akshari or mystical formula in six syllables (viz., Om mani pad me hum). (See "Fürsa Indische Mysterien and Aum." [C. T. McLennahan."

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 concursole 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. Savante de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was convened in 1797, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1806, by Prince Murat, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten 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. Deppe's 'Collection des Documents d'histoire de France.' (Paris, 1887.) A part of this work contains the Reglement sur les arts et métiers de Paris, rédigé au 18me siècle et connus sous le nom de livre des métiers d'Etienne Boileau. This treat of the masons, stone-cutters, plasters, and mortar-makers, and, as Steinbrenner ('Or and Hist. of Man,' 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 Towns 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" published, in Paris, a series of statutes, taken principally from Anderson's work of the editions of 1723 and 1728. It consisted of twenty articles, and bore the title of General Regulations taken from the Minutes of the Lodges, for the use of the English Grand Lodge, 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 Fincke was translated into German, with annotations, and published in 1856 in the Zeitschrift für Freimaurer of Altenberg.

Parliamentary Law. Parliamentary Law, or the Lex Parliamentaria, 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 it 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.

Parlirer. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same rank as the Warden. Thus, in the Strasbourg Constitutions of 1459, it is said: "No Craftman or Mason shall promote one of his apprentices as a parlíer whom he has taken as an apprentice from his rough state, 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, 1723, p. 52.) They were called Parlirers, properly, says Heldmann, Parlirers, 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 Partirer; Krause has, from the same document, Parlierer, but says it is usually Polder; Heldmann uses Parlierer, which has been now generally adopted.

Parole. A Mot de sèrènum (g. v.), communicated by the Grand Orient of France, and in addition an annual word in November, 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 formulas 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 a reception, and they 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.

Paroxysms. The descendent 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, being chiefly occupied with great tenacity in 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.

Partis. 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 to any Mason, outside of the lodge, save by word telling us that it was "an old word for degrees or lectures." (See Points.)

Parvin, Theodore S. Born January 15, 1817, in Cumberland Co., 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 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
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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 1900.

He was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices 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.

Knighted January 13, 1855, in Apollo Encampment, No. 1, Chicago, Ill., he was a member of the Convention organizing the Grand Commandery of Iowa, 1864, being the first Grand Commander. He was Grand Recorder of the Grand Commandery K. 1. of the U. S. for fifteen years, 1871-86.

In 1859 he received the degrees of the Scottish Rite and was passed in that year an Inspector-General, Thirty-third Degree.

In addition to this record, our brother also organized the Grand Bodies of Dakota, and the Grand Commandery of Nebraska, and his contributions to Masonic literature placed him among the leading writers and thinkers of the Craft.

He died at Cedar Rapids, Iowa, June 28, 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 resurrection 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 Maundy Thursday, it is of obligation that they partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

Paschalis. Martinez. The founder of a new Rite or modification of Masonry, called by him 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 restoration. It consisted of nine degrees, namely: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Grand Eleet; 5. Apprentice Cohen; 6. Fellow-Craft Cohen; 7. Master Cohen; 8. Grand Architeet; 9. Right Command. Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1785, he extended it to Paris, where, for a certain 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 Kabbalist 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. Thory, in his Histoire de la Fondation du Grand Orient de France (pp. 239-253), has given very full details of this Rite and its receptions.

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 Title's Room in the English and American Lodges.

Passage. The Fourth Degree of the F enseur Rite, of which Patria forms the Fifth.

Passages of the Jordan. See Ford of the Jordan.

Passed. A candidate, on receiving the Second Degree, is said to be "passed as a Fellow-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 Conying. That is, surpassing in skill. The expression occurs in the Cooke MS. (line 676). "The forsayde Master Eugletordeynet thei were passing of conying schold be passing honoured;" i.e., The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Masonry to pay all honor to knowledge.

"Passing the River." A mystical alphabet said to have been used by the Kabbalists. These characters, with certain explanations, become the subject of consideration with brethren of the Fifteenth Degree, A. A. Scottish Rite. The following are the characters:

\[70 \text{o} 3 \text{w} 1 \text{k} 1 \text{e} 17\]

\[s m 10 f t h s w at\]

\[7 j x e v 6 a p x l\]

\[d g b t s a k l p n\]

Password. A word intended, like the military countersign, 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 instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias Ashmole says, "Freemasons 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 relieved by the brotherhood if they are in distress." (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 Maître 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 cornerstone 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 but 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 practised 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 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 had no connection with the rest of the degrees, in a Chapter, arises from the following circumstance: 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 1829, but seems to have lingered on in some parts until 1850.]

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investing 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, and, indeed, almost universal 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 at 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 Maître 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 the intimate Degree.

Pastophori. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to hold 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, πάστος, a couch.) The pastos 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 pastos represented the ark in which Noah was confined. It is represented among Masonic symbols 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 commissions granted for the exercise of high
Masonic authority. *Litterae patentes* or *aperta*; 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 presentibus quam futuris," i.e., to *all present or to come*; while closed letters were directed "universis presentibus litteras inspecturas," 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 Hermetic philosophers. Thus Pernetti 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 of 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 WORD has 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 and model of 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 devotion, 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 expositate and exemplify, for the edification of the brethren and their improvement in morality and the love and fear of God." (*Hist. Landm.*) 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 Twentieth 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.

**Patriarch of the Grand Luminous.** A degree contained in the nomenclature of the French Rite.

**Patron.** In the year 1812, the Prince of Wales, becoming Regent of the kingdom, was constrained by reasons of state to resign the Grand Mastership 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 Freemasons" 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 La Confraternità di San Paolo. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute. (*Stolberg's Travels*, vol. iii., p. 472.) In the travels of Brocquirre to and from Palestine in 1432 (p. 328), 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, Mosaic. See Mosaic Pavement.

Pax Vohlacum. ("Peace be with you!") Used in the Eighteenth Degree, A.A. Scottish Rite.

Payens, Hugh de. In Latin, Hugo de Pagania. 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 representations, its reputation and wealth and the number of its followers were greatly increased. In 1137 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 Craon, named the Burgundian.

F. D. E. P. Letters placed on the ring of profession of the Order of the Temple, being 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 amity."

Pectoral of the High Priest. The breastplate worn by the high priest of the Jews was so called from pectus, the breast, upon which it rested. (See Breastplate.)

Pentecost. Belonging to the feet, from the Latin pedes, the feet. The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns 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 in 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 assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

Pedum. 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 magistrale seu patriarchale." But the better word for the staff of the Grand Master of the Templars is hoculus, which see.

Pectash. 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 Oliver called the Primitive Catholicism. Cremer thinks that the Pelagians were either a nation of priests or a nation ruled by priests.

Pelegr. Division. A son of Eber. In his day the world was divided. A significant word in the high degrees. In the Noachite, or Twentieth Degree of the 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 Savior. Now this symbolism of the pelican, as a representative of the Savior, 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 her nest, and surrounded by her brood of young ones, who are dipping 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 Sign-Boards, 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 Ortus Vocabularum, 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, and has the sapeneem of her blood resuscitates her children.” And the writer cites, in explanation, the verses

“Tt pelicanu. ftr matris sanguine saevis.
Sic sancti sumus nos omnes 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. And Shelton, in an old work entitled the Armament of Birds, expresses the same sentiment in the following words: “Then said the pelican: When my birds be slain, With my blood I them revive; 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 symbologists 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 representative of that Son of 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. v.).

Penal Sign. That which refers to a penalty.

Penalty. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recalcitrant to their vows and violate the laws which they are stringently bound to observe. Even a few timid and uninstructed Masons have been found who were disposed to believe that there was some weight in this objection. The fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order; and, notwithstanding the solemn asserstions of the most intelligent Masons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treach-
PENALTY

erous or unfaithful brother. All of this arises from a total misapprehension, in the minds of those who are thus 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 promises 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 never were 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 scorn and detestation 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 obsecration, 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 or for his anger against the person making it, according as the said declaration or promise is observed or violated. This obsecration 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 varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsecrations as these: *Covnoasheh elohim, 'So may God do to me.' A very common obsecration among the Greeks was, *apo Zeus or theon marturomai, 'May Jove smite me and make me an outcast.' And the Romans, among an abundance of other obsecrations, often said, *oni me pandai, 'May the gods destroy me,' or *oni me pevnon, 'May I die.'

These modes of obsecration 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 action he was supposed to signify that he appealed to God to witness the truth of what he had asserted or the sincerity of his intention to fulfill the promise that he had made. So Abraham said to the King of Sodom, 'I have lift up my hand unto the Lord, and made this promise to be God, 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. "May my hand become dust, if I bring back aught of the goods of my lord, or help me God," and the concluding form of kissing the Holy Scriptures.

The question naturally occurs as to what is the true intent of this obsecration, 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, concluded the formula, "May the gods destroy me," 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 obsecration 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 recant 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 obsecration 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 but 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.

Bro. Fort says, in the 29th 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." (Lass Frisian., Add. Sap., Tit. 12.)

A creditor was privileged to subject his delinquent debtor to the awful penalty of having the flesh torn from his breast and fed him of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out." (Grimm, Deutsche Rechte-Alterthümer, p. 690. And for the following, see pp. 693 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 Vehmggericht passed sentences of death 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 executioner, 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 ex Jure Orientis Caesaroe, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjuror, should have the tongue cut out from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When used upon the person of a freeman, it signified a slight degree of subjection or servitude." (Pp. 319-320.)

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 priests; and said, "Come and cast 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 skinned 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 clost the body, and it became all open before him; he took out the intestines, etc.; and the various portions were divided and cast lots. (The Talmud, Joseph Barclay, LL.D.)

French. 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 skirrit and compasses.

In the French Rite "to hold the pencil," tener le crayon, is to discharge the functions of a scribes during the communication of a lodge.

Penitential 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 obligations 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 5–8, 1730, which contains the following: “As there are several Lodges of Freemasons erected in this Province, and People have lately been much amus’d 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. Then, with the aid of frequent consultations, he performed 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 the Grand Lodge of Pennsylvania in 1734. From this it is quite plain that there were Masonic Lodges in Pennsylvania in 1730 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 Oxard 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 1774 authority was granted by the “Ancients” for forming a Provincial Grand Lodge in Philadelphia, which in 1756 became the Grand Lodge of Pennsylvania.—E. L. H.] The Grand Chapter of Pennsylvania was established in 1735. 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 Free and Accepted 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 10, 1847, a Grand Council was organized. A Grand Encampment, independent of the General Grand Commandery 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 practised 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 dramatisation of the latter. Bro. Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic work of his State with pardonable, although not with impartial, 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 or improving or cultivating the mind. In this work every word has its significance. Its 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 permitted. In the ceremonial no innovation is 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, ὑδάτις, 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, under the same name, cannot be associated with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its intrinsic value to the ancient world, 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 Testament, 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. The “pentaculum Solomonis,” or magical pentacle, not to be confounded with Solomon’s seal. The pen-
PENTAGON

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 implement 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 pente, five, and gramma, a letter. In the science of magic the pentalpha is called the holy and mysterious pentagram. Eliphas Levi says (Dop. et Rituel de la Haute Magie, iii.) that the pentagram is the star of the Magians; it is the sign of the word made flesh; and according to the direction of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and St. John, or the accursed god of Mem- des; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Mary or Lilith; victory or death; light or darkness. (See Pentalpha.)

Pentalpha. The triangle, or the pentalpha of Pythagoras, is so called from the Greek pente, five, and alpha, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers, and the number five, 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 it many great mysteries." The disciples of Pythagoras, who were inventors and investigators, placed within each of its interior angles one of the letters of the Greek word "ITIEIA, or the Latin one 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. Moné says that it has been found in Egypt on the statue of the god Anubis. Lord Brougham says, in his Italy, that it was used by Antiochus Epiphanes, and a writer in Notes and Queries (3 Ser., ix., 51) says that he has found it on the coins of Lysimachus. On old British and Gaulish coins it is often seen beneath the feet of the sacred and maternal horse, which was the emblem of the ancient Saxons. The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure "Drütenfluss," a word originally signifying Druid's foot, but which, in the gradual corruptions of language, is now made to mean Witch's foot. 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 it to the five wounds of the Savior, 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 particularly claims attention from the fact that it forms the outline 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 pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of every Royal Arch Chapter.

Many writers have confounded the pentalpha with the seal of Solomon, or shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and archeological 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

Perau, Gabriel Louis Calabre. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auvergne, in 1700, and died at Paris, March 31, 1767. De Feller (Bios. Unis.) 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 continuator of d'Avery's "Voyage 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 Francs-Macons. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbé Larudan attempted to palm off his libellous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterness malignity to the Order of Freemasonry, that of Perau is simply
a detail of the ceremonies and ritual of Masonry so practised, under the guise of friendship.

Perfect Ashlar. See Ashlar.

Perfect Initiates, 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 Ramsay.

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 one Warden. The symbolic color of the degree is green, to remind the Perfect Master that, being dead in vice, 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 flan; 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 J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the ritual of the Southern Jurisdiction.

Delanay, in his Thesaurus de l'Écosisme, gives the Tetragrammaton in this degree, and says the degree should more properly be called Past Master, Ancien Maître, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delanay’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 Prussien.) A degree invented at Geneva, in 1770, as a second part 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 Rennes, in France, where the Rite of Truth was instituted. (See Elect of Truth, Rite of.)

Perfection. The Ninth and last degree of Fesseler's Rite. (See Fesseler, 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 Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., or Grand écosais de la Voûte Sacrée du Jacques VI. This is one of the evidences—and a very pregnant one—of the influence exercised by the exiled 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, is sometimes 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 Puisnant 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 officers.

The following mythical 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 produced 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 3000. 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, he grew deaf 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 into 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.

The Grand Elect and Perfect Masons
saw this, and were sorely grieved, afraid
that his apostasy would end in some dread-
ful consequences, and bring upon them
those enemies whom Solomon had vain-
gloriously 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 de-
fection, God inspired the heart of Nebu-
chadnezzar, King of Babylon, to take venge-
ance 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 dedica-
tion.

When, in after times, the princes of Chris-
tendom entered into a league to free the
Holy Land from the oppression of the infi-
dels, the good and virtuous Masons, anxious for
the success of so pious an undertaking, volun-
tarily 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 elected
knights was such that they were admired by,
and took the lead of, all the princes of Jeru-
salem, 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, be-
came popular and honorable, and was
continued to spread through a succession
of ages to the present day.

The symbol of color of this degree is red
—emblematic of fervor, constancy, and asse-
duity. Hence, the Masonry of this degree
was formerly called Red Masonry on the
Continents of Europe.

The jewel of the degree is a pair of com-
passes extended on an arc of ninety degrees,
surmounted 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, bor-
dered with blue, and having the jewel painted
on the center and the stone of foundation
on the flap.

**Perfection, Rite of.** In 1754, the Cheva-
lie de Bonville established a Chapter of
the high degrees at Paris, in the College of
Jeruits of Clermont, hence called the Chapter
of Clermont. The system of Masonry he
there practised received the name of the Rite
of Perfection, or Rite of Heredom. The

College of Clermont was, says Rebold (Hist.
de 3 G. L., 49), the asylum of the adherents of
the house of Stuart, and hence the Rite is to
some extent tinted with Stuart Masonry.

It consisted of twenty-five degrees, as follows:
1. Apprentice; 2. Fellow-Craft; 3. Master;
4. Secret Master; 5. Perfect Master; 6. In-
timate Secretary; 7. Intendant of the Build-
ing; 8. Provost and Judge; 9. Elect of Nine;
10. Elect of Fifteen; 11. Illustrious Elect,
Chief of the Twelve Tribes; 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;
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 Com-
mander of the Royal Secret. It will be
seen that the degrees of this Rite are the same
as those of the Council of Emperors 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 Templ-
aris r, and that consequently every Free-
mason was 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.

**Perignan.** When the Eul degrees were
first invented, the legend referred to an
unknown person, a tiller of the soil, to whom
King Solomon was indebted for the informa-
tion which led to the discovery of the crafts-
men who had committed the crime recorded
in the Third Degree. This unknown person,
at first designated as "Huguenot," afterward
received the name of Perignan, and a degree
between the du of nine and the du of fifteen
was instituted, which was called the "Rite of
Perignan," and which became the Sixth De-
gree of the Adonhiramiite Rite. The deriva-
tion or radical meaning of the word is un-
known, 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 Eul of
Perignan.)

**Periods of the Grand Architect.** See
Six Periods.

**Perjury.** In the municipal law perjury is
defined to be a willful false swearing to a ma-
terial matter, when an oath has been admin-
istered by lawful authority. The violation
of vows or promisory oaths taken before one
who is not legally authorised to administer
them, that is to say, one who is not a magis-
trate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not accredit to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do. The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment. Cicero expressed the Roman sentiment when he said "perjuri ponta divina exitium; humanae dehedrici—the divine punishment of perjury is destruction; the human, infamy." Hence every oath was accompanied by an excommunication, or an appeal to God to punish the swearer should he falsify his oath. "In the case of other sins," says Archbishop Sharp, "there may be an appeal made to God's mercy, yet in the case of perjury there is none; for he that is perjured hath precluded himself of this benefit, because he hath braved God Almighty, and hath in effect told him to his face that if he were foresworn he should desire no mercy."

It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with him than with man. Freemasons look in this light on what is called the penalty; it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs.

Pernetti, Antolone Joseph. Born at Roanne, in 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, being released from the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the archbishop strove in vain to induce him to reenter his monastery. The parliament supported him in his refusal, and Pernetti continued in the world. Not long after, Pernetti 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 Swedenborgian 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 Rite was transferred to Metzkapel by some of his disciples, and modified in form under the name of the "Academy of True Mason." Pernetti, besides his Masonic labors at Avignon, invented several other 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 1800.

Perpendicular. In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a figurative and symbolic sense, it conveys the signification of Justice, Fortitude, Prudence, and Temperance. Justice, that leans to no side but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance, that swerves not for appetite nor passion.

Persecutions. Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity.

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. "Notwithstanding," says a writer in the Freemasons' Quarterly Magazine (1851, p. 141), "the greatest architectural monuments of antiquity were reared by the labors of Masonic guilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

Leaving unnoticed the struggles of the corporations of Freemasons in the fifteenth, sixteenth, and seventeenth centuries, we may begin the record with the persecutions to which the Order has been subjected since the reviving in 1717.

One of the first persecutions to which Masonry, in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement, or rather to the desire of giving no occasion for its action, prohibited the future meetings of the Lodge. One, however, continuing, regardless of the
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 Masters and Wardens defended themselves with great dexterity; and after 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 his superiors, that all the magistrates 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, led to an attempt in 1737, on the part of the police, to prohibit the meeting of the Lodges. But this unfavorable 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, 1743, when the members of a Lodge, meeting at the Hotel de Boissons, were dispersed, their furniture and jewels seized, and the landlord amerced 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 disappointment of curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Masons in Vienna, when assembled in their 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 brethren.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 28th of April, 1735, 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 public rumor 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 in 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 arguments, that if the actions of Freemasons were irreplaceable, 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 Perron. In his edit 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 Crucigeli 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 Loraine, 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 1761 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 Couto, 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. Couto,
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 Berne, 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-Masonic 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 unsuccessful in its efforts, of any that our times have seen. It has passed away; but 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 Jastrow's.)

**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 (Titeur 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'Honneur de l'Ordre de la Perseverance. Ragon intimates that this document is still in existence. Thory (Fondation G. O., p. 383) says that there was much mystification about the establishment of the Order in Paris. Its initiators contended that it originated from time immemorial in Poland, a pretention 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, seem ever to have organized Lodges in the kingdom of Persia; yet very strange and somewhat 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, Askeri 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, on which occasion the distinguished neophyte presented his sword, a pure Damascus 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 inhabitant of Persia with the Order. Thory, who gives this account (Act., Let., i., 237), does not tell us whether the project of an Isphahan Lodge was ever executed. But it is probable that on his return home 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 theShores of the Caspian, gives the following as the Persian idea of Freemasonry:

"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 Peramooch 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, at the conclusion of the conversation we have been asked, 'What do they do at the Feramooch Khaneh? What is it?' They generally believe it to be a most wonderful place, where a man may acquire the wisdom 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 Musulman. 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 Mohamm edan 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 Mohammedan 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 must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Persian in the Lodge Clémence Amitié at Paris. There is a Lodge at Teheran, 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, Adept, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclatism and of Truth; 6. Master Good Shepherd; 7. Venerable Grand Elect. 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 so the Lords may be well served, the Brethren not to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit." Charges of 1723. (Constitutions, 1723, p. 1.)

**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 influence, in 1813, when their existence terminated. In 1825, 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 agitations have, 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 may 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 rule for issuing Charters to Lodges prevails, 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 in any legal way; nor 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.

**Pharisees**

Peuvret, Jean Eustache. An usher of the parliament of Paris, and Past Master of the Lodge of St. Pierre in Martinicour, 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 Thoré (*Act. Lat.*, i. 205) 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 *Globe*, composed of members of all rites and degrees, for the investigation of all non-political secret societies 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 organs of generation, which myth is simply symbolic of the fact that the sun having set, its feuding and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very 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 deflections into idolatry, fell readily into that of this symbol. And they did this at 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 (*Phonix*, p. 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baalite, 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 representation of the male principle only. To perfect the circle of generation, it is necessary to add another step farther. Accordingly we find in the *Ctes* of the Greeks, and the *Yoni* of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The *Ctes* was a circular and concave pedestal, or receptacle, on which the Phallic or column rested, 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-worshippers, and then by the ancient astronomers, as a symbol 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*.)

**Phallus.** Donegan says from an Egyptian or Indian root. See *Phallic Worship*.

**Pharaism.** A significant word in the high degrees, and there said, in the old rituals, to signify "they shall all be united." Delaunay gives it as *phorus kol*, and says it means "all is explained." If it is derived from *wêl*, and the adverbial *êt, kol*, "altogether," it certainly means not to be united, but to be separated, and has the same meaning as its cognate *pokol*. 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 *pel* 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 MS. or the word was corruped, or more probably a corruption by subsequent copyists. I am satisfied that the ideas of division, disunion, or separation, and of subsequent 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 mysterious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Essedians 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 sodalities or societies, the members of which called themselves chabribim, fellows or associates; and they styled all who were outside of their mystical association, yom hakarat, or people of the land.

Phoenicia. The Latinized form of the Greek Phoinikia, from φοινίκα, 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 philologers 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 Philadelphia." (See Primitive Rite.)

Philalethes, Rite of the. Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite founded in 1773 at Paris, in the Lodge of Amis Réunis, by Savalette de Langes, keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gébelin, M. de Sainte-James, the President d'Héricourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular 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 occult sciences, and thus they welcomed to their association all who had made themselves masters by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or degrees were as follows: 1. Apprentice; 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. Philalethes, or Searcher after Truth. The first six degrees were called Petty, and the last six High Masonic. The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obediency. In 1787 it attempted a 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 Savalette 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 1295. 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, executed by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

Philippian Order. 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.

Philocretes, Order of. An androgynous secret society established in the French army in Spain, in 1608. The members were called Knights and Ladies Philocretes, or Lovers of Pleasure. It was not Masonic in character. But Thory has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

Phil Judaeus. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines 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, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, 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, Christian. (Philosophe Chrétien.) The Fourth Degree of the Order of African Architects.

Philosopher, Grand and Sublime Hermetist. (Grand et Sublime Philosophe Hermetiste.) A degree in the manuscript collection of Peuvret. Twelve other degrees of Philosopher were contained in the same collection, namely, Grand Neoplatonist Philoso-
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Philo, Grand Practical Philosopher, Kabballistic Philosopher, Kabballistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Kabballistic or Hermetic degrees.

Philosopher of Hermes. (Philosopha d'Hermes.) A degree contained in the Archives of the Lodge of St. Louis des Amis Réunis at Calais.

Philosopher, Sublime. (Sublime Philosophe.) 1. The Fifty-third Degree of the Rite of Mistrain. 2. The tenth class of the Rite of the Philalethes.

Philosopher, Sublime Unknown. (Sublime Philosopha 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. (Philosophe Incognit.) The twenty-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 these into gold. This mineral, known only to the adepts, they called lapre philosophorum, or the philosopher's stone. Hitchcock, who wrote a book in 1857 (Alchemia and the Alchemists), to maintain the proposition 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 be very well attain unto it [the work of perfection], and may be employed in making the philosopher's stone." Hitchcock (p. 75), 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 his fellow-men, do truly, 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 and 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. Thory (Fond de C. G., p. 102) gives the following original of the Rite of the Philosopher from the Rosicrucians of the eighteenth 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 Philosopher 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 1780, 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 chief 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 resuscitated 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 the language.

Philosophus. The fourth grade of the First Order of the Society of Rosicrucians, as practised in Europe and America.

Philosophy Sublime. (Philosophia Sublime.) The Forty-eighth Degree of the Rite of Mistrain.
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 (Anacolypesis, 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 pben, which signifies a cycle. Aumont, the first Grand Master of the Order, wrote 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, "Ardevit ut 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.

Phylacteries. The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Tattathoth, "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. 21; viii. 3.) The phylacteries are worn on the forehead and arm, and are called in Hebrew Tephillin, from Pald, to pray. These consist of two leathern boxes. One contains four compartments, in which are enclosed four portions of the law written on parchement 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 put into it: Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21. On this box is the letter v (vain), with three strokes for the right side, and the same letter with four strokes for the left side. The authority of the second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for this purpose. The phylacteries are bound on the forehead and arm by long leather straps. The straps on the head must be tied in a knot shaped like the letter "t" (tete). The straps 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 "s" (sod). Thus we have the whole authority of the letters. 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 Masonry may be 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 Gothic Constitutions of 926, 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 maim or defect in his body that may hinder his being capable of learning the art, of serving his Master's lord, and of being made a brother." (Constitutions, 1723, p. 51.) And although a few jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly. (See the succinctly discussed in Dr. Mackey's Text Book of Masonic Jurisprudence, pp. 100-113.)

Picart'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 1737, by J. F. Bernard, entitled Cérémonies Régliques de tous les peuples du monde. A second edition was published at Paris, in 1741, by the Abbé Banier and Le Masquer, who entirely remodeled the work; and a third in 1793 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 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. (Morceau d'Architecture.) The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work is, that the title, in being confined to the minutes of the Lodge, is not sufficiently comprehensive.

Pike, Albert. Born at Boston, Mass., December 29, 1806, 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 selections, was a marvel, especially in all that pertains to the wonders in ancient literature. Bro. Pike 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 as a poet, was most distinguished, and his untiring zeal was without a parallel.

Pilgrim. A pilgrim (from the Italian pelegrino, 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 baskets of palm-woof; while pilgrims went only to the shrine of St. James 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 natural," 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 the Christians, from the earliest ages of the church, 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, labor, and even danger, it required the more meritorious, and came to be 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." While the Califfs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their 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 pilgrim no longer found safety or protection in his pious journey. He 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 russet 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 begged his way amid poor or inhospitable regions, where a crust of bread and a draft of water were his only food and drink, 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 the remainder of their days in which the 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, and the Pilgrim Penitent, by assuming the vows of a Knights Templar.

In this brief synopses, the modern and Masonic Knight Templar will find a rational explanation of the ceremonials of that degree.

Pilgrim Penitent. A term in the ritual of Masonic Templarism. It refers to the pilgrimage, 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 Shell. See Scallop Shell.

Pilgrim's Weeds. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a scapula, or long gown, made of the darkest colors and the coarsest materials, bound by a
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eastern girdle, as an emblem of his humility and an evidence of his poverty; a boundon, or staff, in the form of a long walking stick, with two knots at the top, supported his weary steps; the rosary and cross, suspended from his neck, denoted the religious character he had assumed; a scap, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the Faerie Queene (B. I., c. vi.), of a pilgrim's weeds, does not much differ from this:

"A silly man in simple weeds foreworn,
And soiled with dust of the long dried way;
His sandals were with toilsome travel torn,
And face all tawn'd with sootChip sunny ray;
As he had travell'd many a man's day.
Through boiling sands of Araby and Inde;
And in his hand a Jacob's staff to stay
His weary limbs upon; and eke behind
His scrip did hang, in which his needments he did bind."

Pilgrim Templar. The part of the pilgrim represented in the ritual of the Masonic Knights Templar Degree is a symbolic reference to the career of the pilgrim of the Middle Ages in his journey to the sepulcher in the Holy Land. (See Pilgrim.)

Pilgrim Warrior. A term in the ritual of Masonic Templarism. It refers to the pilgrimage of the knights to secure possession of the holy places. This was considered a pious duty. "Whoever goes to Jerusalem," says one of the canons of the Council of Clermont, "for the liberation of the Church of God, in a spirit of devotion only, and not for the sake of glory or of gain, that journey shall be esteemed a substitute for every kind of penance." The difference between the pilgrim penitent and the pilgrim warrior was this: that the former bore only his staff, but the latter wielded his sword.

Piller. The title given to each of the convential baliffs or heads of the eight languages of the Order of Malta, and by which they were designated in all official records. It signifies a pillar or support of an edifice, and was metaphorically applied to these dignitaries as if they were the supports of the Order.

Pillar. In the earliest times it was customary to perpetuate remarkable events, or exhibit gratitude for providential favors, by the erection of pillars, which by the idolatrous races were dedicated to their eponymous gods. Thus Sanconiaitho tells us that Hypeconnias and Ousous, who lived before the flood, dedicated two pillars to the elements fire and air. Among the Egyptians the pillars were, in general, in the form of obelisks from fifty to one hundred feet high, and exceedingly slender in proportion. Upon their four sides hieroglyphics were often engraved. According to Herodotus, they were first raised in honor of the sun, and their pointed form was intended to represent his rays. Many of these monuments still remain.

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 Galed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account 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 primitive 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 their simple and unphilosophic 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. 8.) 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 staketh the earth out of her places, and the pillars thereof tremble." (xxvi. 7.) All the old religions taught the same doctrine; and hence pillars being regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness. Nudolop, in his Neologism, attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity, "The reverence," he says, "shown 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 he 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 character, 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.
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 Second Degree, where it still remains. "The pillar on the right hand," says Calcott (Cond. Diæt., 68), "represented the pillar of the cloud, and that on the left the pillar of fire." If 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. I., cap. ii.) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, (27 feet,) and the circumference twelve cubits, (18 feet;) but there was cast with each of their chaptersilly-work, that stood upon the pillar, and it was elevated five cubits, (7 1/2 feet,) round about which there was net-work interwoven with small palms made of brass, and covered the sily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he 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 reference to the pillar 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 pillar יָשָׁב (Jachin), derived from the words יָשָׁב (Jah), "Jehovah," and יָשָׁב (achin), "to establish," signifies that "God will establish his house of Israel"; while the pillar יָשָׁב (Boaz), compounded of יָשָׁב (b), "in" and יָשָׁב (ooz), "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 them—which, indeed.

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 account of these memorable pillars. Freemasons, in general, internally as their symbolic significance is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Mr. Ferguson says (Smith, Dict. Bib.) 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 seen, 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 Essek-iel (xii. 40) places the pillars that he saw in his vision 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 ornament, is not sustained 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 it, with the imperfect science of those days, without some such support.

These pillars, we are told, were of brass, as well as the chapiters that surrounded 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. 18, and in Jeremiah lvi. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple building was a little less than two feet, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, making it about twenty-two inches; but I subscribe to the testimony 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 account of these pillars will not be 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 the fact that it had not been the case—that in the Book of Kings the pillars are spoken of separately, and that in
Chromes 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 chapters 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, only seventeen 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 the 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 with which we would be reluctant to charge the memory of so "running 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 whole 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 says in the article Temple, in Smith's Dictionary of the Bible, that "accord- ing to 1 Kings vii. 15, the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this... another member, called also chapter of lily-work, four cubits in height, but which, from the second mention of it in ver. 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or 4½ feet, for the slope of the roof, the whole design seems reasonable and proper. The cal- culation, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that the whole of it was supported, and connected with it by an entablate. Each of these pillars was surmounted by a chapter, which was five cubits, or seven and a half feet in height. The shape and construc- tion of this chapter require some considera- tion. The Hebrew word which is used in this place is בַּלְעַר (keter), its root is to be found in the word בְּלִעַר (crown), which signified "a crown," and is so used in Esther vi. 8, to des- ignate the royal diadem of the King of Persia. The Chaldaic version expressly calls the chap- eter "a crown"; but Rabbi Solomon, in his commentary, uses the word פֶּלֶת (pome), signifying "a globe or spherical body," and Rabbi Gereshom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now come.

In the 1st Book of Kings, ch. viii., verses 17, 20, 22, the ornaments of the chapters are thus described:

"And nets of checker-work and wreaths of chain-work, for the chapters which were upon the tops of the pillars; seven for the one chap- ter, and seven for the other chapter.

"And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top, with pomegranates; and so did he for the other chapter.

"And the chapters that were upon the top of the pillars were of lily-work in the porch, four cubits.

"And the chapters upon the two pillars had pomegranates also above, over against the belly, which was by the net-work; and the pomegranates were two hundred in rows, round about upon the other chapter.

"And upon the top of the pillars was lily- work; so was the work of the pillars finished."

Let us endeavor to render this description, which appears somewhat confused and unintelllible, plainer and more comprehensible.

The "nets of checker-work" is the first or- nament mentioned. The words thus tran- slated are in the original אצלאים כָּלָה לֶשֶׁר which Lightfoot prefers rendering "thickets of branch work"; 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 belly of the oval, and their boughs and leaves curiously and lovingly intermingled and inter- woven one with another." He derives his reason for this version from the fact that the same word, בָּשָׂר, is translated "thicket" in the passage in Genesis (xxii. 19), 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 a net by his own 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 lat- tice; "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not in- clined to adopt the emendation of Light- foot, 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 lines—in other words, a lattice-work.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated "wreath" is אֹפֶּר, and is to be found in Deuteronomy xxii. 12, where it distinctly means fringes: "Thou shalt
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make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. "The fringes of chain-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 high priest, 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 chapiter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapiter, and then turned down, every lily or long tongue of brass, with a neat bending, and so seemingly stood of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Masons to mistake the plates in our Monitors, that they were on the pillars, and that these pillars were again surmounted by globes. The truth, however, is that the chapiters of the columns were "the pomels or globes," 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 lotus, 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 perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For 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 it, were set up two hollow brazen 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 seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter 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 tissue 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 memora pillars.

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 the principal nations, and 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 it 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 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. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says that the names bestowed upon them were symbolic.

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Naology. 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 water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolic of the power of the Almighty constantly employed to secure the safety of all the world. The pillar 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 chapiter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the second column. 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 was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says: "The pillars
racted at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Boas being, in its literal translation, in theos is strength; and Jachin, it shall be established, which, by a very natural transposition, may be put thus: O Lord, thou art mighty, and thy power is established from everlasting to everlasting.”

Preston subsequently introduced the symbol, 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 which alone that strength and stability are secured.

Pinceau. French, a pencil; but in the technical language of Masonic Masonry it is a pen. Hence, in the minutes of French Lodges, to write is to 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 Thyrus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine. To it surprising virtues were attributed, and it was introduced into the Dionysiac mysteries as a sacred symbol.

Pinnacles. Generally ornamented terminations much used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the A. A. Scottish Rite, where the pinnacles over the gates support the warning to all evil-doers, and give evidence of the certainty of punishment following crime.

Priest. The name of a tailor of Paris, who, in 1765, 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 116 volumes, divided into three classes, collectively known as the Tripitaka or Pitakattayan, that is, the “Triple Basket”; the Sutras, or discourses of Buddha; the Vinaya, or Discipline; and the Abhidharma, 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 promote; or: are not all men our brethren; for are not all men our brethren?

Pitdah. (Heb. פִּיתָדָה.) One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is pica.

Pitris. Spirits. Among the Hindus, Pitris were spirits; so mentioned in the Aprudachada Parâtâkh, the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mercabah, 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 Parâtâkh, Aprudachada; also, Indische Mysterien.)

Pius VII. On the 13th of August, 1814, Pope Pius 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 case, partial or entire confiscation of goods, or a pecuniary fine. The edict also renewed the bull of Clement XIX., 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, Platonic.

Plenty. The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In ancient geography, the goddess Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, 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 indisputable part of the symbol. (See Shibboleth.)

Plot Manuscript. Dr. Plot, in his Natural History of Staffordshire, published in 1686, 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. 35) 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 1651, 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 Pretenders*. 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 seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclast 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 1656.

"They have a custom in Staffordshire, of admitting men into the Society of Freemasons, that in the moorlands of this county seems to be of greater request than anywhere else, though I find the custom spread more or less all over the nation; for here I found persons of the most eminent quality that did not 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 manner as St. Amphibal had taught them. 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 himself and 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 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.

"Into which Society, when they are admitted, they call a meeting (or Lodg, 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 wherover ever they travel, for if any man appear, though altogether unknown, that can show any of those 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; nay, though from the top of a steeple (what hazard or inconvenience soever he run), to know his pleasure and assist him; viz., if he want work, he is bound to find him some; or if he can contribute to his designs by other means, by 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, acquiring them with the goodness or badness of their materials, and if they be any way out in the contrivance of the buildings, modestly to rectify them in it, that Masonry be not dishonored; 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 a 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 just man. 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 inscribed in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the brow, nor yielding to the inducements of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, integrity, sincerity, and the spirit of equality; 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 impenitence 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 straightforwardness 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 ἄδικος, which means straight, standing upright, and also equable, just, true; and the Hebrew טוֹלֵל, 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 he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which 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 verse 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 apply to the people of Israel. It therefore coincides with the first Masonic definition that the line teaches the criterion 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 it 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 volumes 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 transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell or Regius MS., is written in verse; and almost all the early catechisms of the degrees were in the form of rime, 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 Frankfurt, 1756, with the title of Noblesse des Frans-Macons ou Institution de leur Societe avant le deluge universel et de son renouvellement apres le Deluge.

It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer verse to 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 poetic mediocrity.

Pointed Cubical Stone. The "Broached Thurnel" (q. e.) mentioned by Dr. Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Masons 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 curious 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 Egyptologist, Seth, is the symbol of falsehood and error, in contradistinction 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-Abo testify. But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled 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 exile of the children of Israel. Seth was the father of Judaeus and Palæstinus, is the god of the Semitic tribes who
rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bel, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people. (See Triangle and Square.) (C. T. McClennahan.)

Points. In the Old Constitutions known as the Halliwell or Regius MS, there are fifteen regulations which are called points. The fifteen articles which proceed 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 artificables they there soungeth, (sought, found out.)
And fifteen poyntyas there they wroxtog, (sought, enacted.)"

The points referred to in the ritualistic phrase, "arts, parts, and points of the hidden mysteries of Masonry," are the rules and regulations of the Institution. Phillips's New World of Words (edit. 1706) 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 Pectoral, 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 early 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 "sustaining 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." (Landm., I., 185.)

Cole, in the Freemasons' 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 footstapes 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 keep 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 villany 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 Mackey's Lecture of Freemasonry:

"First. Indolence should not cause our footstapes 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 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
doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1842 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in this country by Webb.

**Points, The 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 early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exotic explanation of the symbol, in telling us that the point represents an individual brother, the circle the brotherhood as a whole. It is contained twelve times 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 symbols.

We have seen that the phallic and the point within a circle come from the same source, and must have been identical in signification. But the phallic 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 by 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, irrigating 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 supports; 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. MacIsaac.
the Creator. The Alpha and Omega, or the Ω-Ω, 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 (Sanakrit. 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 1738, by the Grand Lodge of England; but in 1739 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 1766 Count Mosrynski 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; but they were revived in 1773 by Count Bruhl, who introduced the ritual 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 Pococki elected Grand Master of all Polish and Lithuanian Lodges, the English system being provisionally adopted. In 1794, with the dissolution of the kingdom, the Lodges in the Russian and Austrian portions of the partition were suppressed, and those only in Prussian 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 obedience. 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 thereon 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 organisations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison'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 unjust accusation of every enemy of 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 libeler 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 degrees, which means altogether separated, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from the radical pul, pole, which, as Gesenius says, everywhere implies separation, and the adverbial pul, whole, wholly, altogether.

Polychronicon. Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 by John Trevisa, and published by William Caxton, in 1485, as The Polychronicon; "conteynyng the Berynges and Dedes of many Tymes." Another edition was published (though, perhaps, it was the same book with a new title) by Wynkyn de Woorde, in 1485, as Policonicon, in which booke ben comprysed breuyly many wonderful histories, Englished by one Trench, etcuorse of Barkley, etc., a copy of which sold in 1857 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 compiler or compilers of the Old Consti-
POMEGRANATE

The pomegranate, as 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 pillars of molten brass to set upon the tops of the pillars. Now the Hebrew word *zurim*, which has been translated “chapters,” and for which, in Amos ix. 1, the word “lint” 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 *sphalara* or *sphalarenos*, as in the Vulgate, which uses “sparsula,” 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 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 significance, 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 worshipped by Baal, a god of Saman 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, which is said to have been by the god of Osiris or by the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what else. According to Statius, 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. Gent. Ant. p. 60), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cae- sus (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.” Sanconiothion thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: “Agreeably hereunto I guess that the pomegranate of the temple of 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 (Corinthiac. p. 59) says he saw, not far from the ruins of Myconae, 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 ἐκκρηξθείσα ἀφές—“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 Cerés, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns 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 mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no 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 ambiguous Order, instituted in Germany in 1790, and afterward introduced into France. (Thory, Acta Lat., i. 333.)

Pommel. A round knob; a term applied to the globes or balls of temples which stood at the porch of Solomon’s Temple. It was introduced into the Masonic lectures from Scriptural language. The *two pommels* are the *chapters of the piliars*. It is, however, an architectural term, thus defined by Parker (Gloss. Arch., p. 365): “Pommel denotes generally any ornament of a globular form.”

Pontifes Frères. See Bridge Builders.

Pontifex. 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 Coquerel, fils, in a recent essay entitled The Rise and Decline of the Roman Church, will be interesting.

“What is the meaning of ‘ponfiff’? ‘Pontiff’ means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first years 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 so many 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—pontifices—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 that 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.** (Pauvas commissiones Jesu Christi.) This was the title first assumed by the Knights Templars.

**Pooorooshi.** The spirit or essence of Brah in the Indian religious system.

**Poppy.** In the mysteries of the ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of sleep; 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 calling into a renewed existence. Thus the poppy planted near a grave symbolised the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or spring of acacia does in the Masonic mysteries.

**Porch of the Temple.** See **Temple of Solomon.**

**Pretà, Gambattista.** A physicist of Naples, who was born in 1545 and died in 1615. He was the founder of the *Segreti*, or "Academy of Secrets," which see. He devoted himself to the study of the occult sciences; he was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Feller (Rigo, Unic.) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

**Portarum.** 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 Weymouth, Grand Master of England. An attempt was made by John Courtois to establish a second in 1743, 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 1778 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 1805 a Grand Lodge was established at Lisbon, and Egas-Morais 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 hostile movement, on his restoration to the throne, promulgated in 1823 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 these attempts 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 Tomada, Supremo Conselho de Masonaria Portuguesa."

**Postulant.** The title given to the candidate in the degree of Knight Kadosh. From the Latin postulans, asking for, wishing to have.

**Pot of Incense.** As a symbol of the sacrifice which should be offered up to Deity, it has been adopted in the Third Degree. (See Incense.)

**Pot of Manna.** See Manna, Pot of.

**Poursuivant.** More correctly, **Pursuivant,** which see.

**Practicus.** The Third Degree of the German Rose Croix.
PRAXOEANS

PRAXOEANS. The followers of Praxess 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 beneficient 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 in America 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 middle and perhaps 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 happy meeting; may it be begun, carried on, and ended in order, harmony, and love. Amen."

At Closing.—"May the blessing of Heaven be with us and 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 formula which had been used previous to his day. 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 "Moderns," which proves that they as well as the "Ancients" observed the usage of prayer at an initiation. There is still a more ancient formula of "Prayer to be used of Christian Masons at the encompassing of a brother," which 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 wisdom 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 beginning, and may we never 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.

Precedent. A degree contained in the Archives of the Mother Lodge of the Philo-Sophic 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 with the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

Precedency of Lodges. The precedence of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedence 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 indifferently 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.

Preceptory. 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. The latter 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 in Baltimore, 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 ordaine the most wise and cunninge 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 be ill served and the science ill defamed." And again, in another part of the same Manuscript, it is ordered, "that noe Mason take on him noe Lord's worke nor other man's but if he know himselfe well able to performe the worke, 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 preference in the same spirit, and in these words:

"All prefferment 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." And then he goes on to show how the skilful 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. 81.) 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.

**Prentice.** The fourth officer in a Commandery 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 chivalry of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

**Lodge of Graal.** (Prélade du Liban.) A mystical degree in the collection of Pyron.

**Freemason.** An archaism, or rather a vulgarism for *Apprentice*, constantly found in the Old Records. It is now never used.

**Freemason 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 *Babrooth*, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation 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 meaningless, but, on the contrary, conventional and full of significance, it cannot be altered, abridged, or added to in any of its details, 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 seems to be impossible among Masons." [E. E. C.]

**Preparing Brother.** The brother who prepares the candidate for initiation. In England he has no distinctive title. In French Lodges he is called "Frsre terrible," and in German he is called "Vorbereitender Bruder," or "Vorrichterlicher 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 6, 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, Masonic. The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Masonry has its advocate and men who take form of monthly or semi-monthly chronicles 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 Helen 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 elements 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 consigned him. Mr. Ruddiman having greatly impaired 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 many of their works with their autographs, 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 applications, 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 Hart 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 Scoot's 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 petition for 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 ample form, by the name of "The Caledonian Lodge." The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand Officer on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of every 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 stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are well worth the perusal of every master 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, that I might be able to fulfill 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 discharging with fidelity the trust reposed in me. We have not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of preeminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, 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 correspondance with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the 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 scraps 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 submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor, on the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand Officers, and many other respectable brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year.

Having thus far succeeded in his design, 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 a weekly 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 indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced his fame. He 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, and, what 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-inn-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 walks 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 prove useful to the welfare 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 society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the hall committee, and during the secretariats 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 Rosselton, 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 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 made, 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, which for some time had expelled Mr. Preston took the part of the Lodge and his private friends, his name was ordered to be erased from the hall 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 reinvestigation 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 Fraternity.

During Mr. Preston's exclusion, 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 resigned 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.

So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances 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 after times, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was shortly 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 clothed themselves as Masons in the vestry room, sat in the same pew and heard a sermon, after which they 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 repudiate this act; and while speaking against it, 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, not 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 his opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Antiquities, expelled from the Order. One of the unhappy results 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 after, 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 Norrison, have sunk into a well-deserved oblivion.
Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, a society in which it was intended to thoroughly teach the lectures which 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-devised 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 288 pages. It contained an account of the grand gaza," or banquet, given by the author to the Freemen in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make more room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1798, 1801, and 1812. There must have been three other editions, of which I can find no account in the bibliographies, for Willie calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with additions—the 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 1780. 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, New Hampshire. Both claim, on the title-page, "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, a syllabus of which will be found in his *Illustrations*. They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the union in 1813, when, for the sake of securing uniformity, the new and inferior system of Dr. Hemmings 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 used 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 always out of order to move it in a Masonic body.

**Frichard, Samuel.** "An unprincipled and needy brother," as Oliver calls him, who published at London, in 1730, 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 in the constitued, regular Lodges, both in City and Country, according to the several Degrees of Admission; giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Frichard, Late Member of a constituted Lodge. This work, which contained a great deal of plausible matter mingled with some truths 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 Boa, etc., were formed. In the same year of the appearance of Frichard's book, a *Defence of Masonry*, as a reply to the *Masonry Dissected* was anonymously published, and has often been erroneously attributed to Dr. Anderson, but it has been discovered that his 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 Frichard, but rather an attempt to interpret the ceremonies which are described in the *Masonry Dissected* in their symbolic import, and this it is that gives to the *Defence* a value which ought to have made it a more popular work among the Fraternity than it is. Frichard died in obscurity. The last record of him, in his work "Maroon Escouts" (p. 135), 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 wondrous 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 1750. 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, a necessity was found, 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 kohen among the Hebrews, the hiero among the Greeks, and the sacerdos among the Romans. Thereafter 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, the 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 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 chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the priest of the Lodge.

Having then such solemn duties to discharge, and sometimes, as on funereal 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 repulsive to those who see and hear him, sanctify 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 obscene and vulgar language, 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
PRIEST


Priest Theosophist. Thory says that it is the Sixth Degree of the Kabbalistic Rite.

Priestly Vestments. The high priest ministered in eight vestments, and the ordinary priest in seven, and an ephod, and a breastplate, and a girdle, and when occasion required the Urin and Terram.

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 among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practised by a primitive people, or priesthood, under the name of Pure or Primitive Freemasonry; and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of Spurious Freemasonry, was exhibited in the Ancient Mysteries. The Noachides, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of Speculative Masonry. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul. Dr. Oliver, who gave this system its name, describes it (Hist. Langu. Lat.) as a "pure" and "correct" language.

"It included a code of simple morals. It assured men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a Sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided." The great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgression had introduced into the world, when the appointed time should come."

In his History of Initiation he makes the supposition that the ceremonies of this Primitive Freemasonry would be few and unostentatious, and consist, perhaps, like that of admission into Christianity, of a simple illustration, conferred alike on all, in the hope that they would procure the social duties of benevolence and good-will to man, and unsophisticated devotion to God.

He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis, or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that "from the commencement of the world, we may trace the foundation of Masonry."

On the contrary, Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of a moral and religious system connected with a religious system, and that that religious system was received by those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, from whom it was transmitted to his descendants, throughout the patriarchal line.

This view of Oliver is substantially the same as the remarks of Rosenberg, a learned French Mason, in an article in the Freemasons Quarterly Review, on the Book of Rasiel, 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 Kelbho; Kelbho 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 descended, of course with various modifications, from age to age, in a direct and unbroken line, to the Freemasons of the present day.

The theory 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 purer theosophic 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 organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

Primitive Rite. This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended "Superiors 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 Narbonne, and sometimes the Rite of
the Philadelphians. It was divided into three
classes, which comprised ten degrees of in-
struction. These were not, in the usual sense,
degrees, but rather collections of grades, out
of which it was sought to develop all the in-
structions of which they were capable. These
classes and degrees were as follows:

First Class. 1. Apprentice. 2. Fellow-
Craft. 3. Master Mason. These were con-
formable to the same degrees in all the other
Rites.

Second Class. Fourth Degree, comprising
Perfect Master, Elu, and Architect. Fifth
Degree, comprising the Sublime Ecosse.
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 ritual instructions. 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 instruc-
tions. 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 rehabili-
tation and reintegration of man in his primi-
tive rank and prerogatives. The Primitive
Rite was united to the Grand Orient in 1756,
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.

Primitive Scottish Rite. This Rite
claims to have been established in 1770, at
Namur, in Belgium, by a body of Edinburgh
Metropolitan Grand Lodge of Edinburgh. But
the truth, according to Clavel (Hist. Pitt. p.
220), is that it was the invention of one Mar-
ches, Regius, who anonymously published it in
1818, at Namur, beyond which city, and the
Lodge of "Bonne Amitié," it scarcely ever
extended. It consists of thirty-three degrees,
as follows: 1. Apprentice; 2. Fellow-Craft;
3. Master; 4. Perfect Master; 5. Irish Mas-
ter; 6. Eleet of Nine; 7. Eleet of the Un-
known; 8. Eleet of Fifteen; 9. Illustrious
Master; 10. Perfect Eleet; 11. Minor Archi-
tect; 12. Grand Architect; 13. Sublime Ar-
chitect; 14. Master in Perfect Architecture;
15. Royal Arch; 16. Fraternal Knight; 17.
Knight of the East; 18. Prince of Jerusalem;
19. Master of All Lodges; 20. Knight of the
West; 21. Knight of Palestine; 22. Sover-
eign Prince of Rose Croix; 23. Sublime Scot-
tish Mason; 24. Knight of the Sun; 25.
Grand Scottish Mason of St. Andrew; 26.
Master of the Secret; 27. Knight of the Black

Prince Eagle; 28. Knight of K——H; 29. Grand
Eleet of Truth. 30. Novice of the Interior;
31. Knight of the Interior; 32. Prefect of the
Interior; 33. Commander of the Interior. The
Primitive Scottish Rite appears to have
been founded upon the Rite of Perfection,
with an intermixture of the Strict Observance
of Hund, the Adoniramite, and some other
Rites.

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 of
these instances it seems to convey some idea
of sovereignty inherent in the character of
the degree. Thus the Prince of the Royal Secret
was the ultimate, and, of course, controlling
degree of the Rite of Perfection, whence, shorn,
however, of its sovereignty, it has been trans-
ferred 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 Rosicrucian Masonry. It is
still at the head of the French Rite. The
Princes of Jerusalem, according to the Old
Constitutions of the Rite of Perfection, were
invested with power of jurisdiction over all
degrees below the Sixteenth, a prerogative
which they exercised long after the promulga-
tion 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—such are the Prince
of Lebanon, Prince of the Tabernacle, and
Prince of Mercy, all of which are now subor-
dinate degrees in the Scottish Rite.

Prince Adept. See Adept, Prince.

Prince Depositer, Grand. (Grand Prince
Depositer.) A degree in the collection of
Pyron.

Prince Edward Island. Previous to
November, 1761, Prince Edward Island was
called St. John's Island, its name being
changed by Imperial Act on that date.

On the 9th of October, 1797, St. John's
Lodge, now No. 1 on the Registry of that
Province, was established by Warrant at
Charlottetown by the Grand Lodge of Eng-
land. The then Lieutenant-Governor, Gen-
eral Edward Powning, was one of the Charter
members. In 1857, Victoria Lodge at Char-
lottetown 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, Alexandras,
Mount Lebanon, and True Brothers, and one
under the Scottish Register, "Victoria."

On the 23d day of June, 1876, 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. Bro. 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. Rose Croix Masons in Ireland are still known by this name.

Prince of Jerusalem. (Prince 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 incommoded 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 (lib. xi., chap. iv., sec. 6) and thence this 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 Tschody 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 those adopted by the 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. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1785, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1801, for, in 1802, 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 prohibited the Councils of the Prince of Jerusalem as a separate organization, authorised to confer the preliminary degree of Knight of the East, and placed such Councils within the bosom of Rose 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 Tanahatha, 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 was also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Misr.

Prince of Jerusalem, Jewel of. Should be a gold incrustation on a lozenge-shaped piece of mother-of-pearl. Equipoise 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 Merce.) The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Rossonis Trinitaire. It is one of the eight degrees which were soiled on the organisation 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 intermeditation 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 Trinitarian and Prince of Mercy, and not, as
PRINCIPALs

Ragon supposes, from any reference to the
Fathers of Mercy, a religious society formerly
engaged in the ransom of Christian cap-
tives at Algiers. Chémin Dupontès (Mem.
Sur l'Écosse, p. 373) says that the Scottish rit-
uals of the degree are too full of the Hermetic
philosophy, an error from which the French
Cahiers are exempt; and he condemns much of
docrines as "hyperbolique plaisanterie." But
the modern rituals as now practised are
obnoxious to no such objection. The sym-
bolism of the number three of
course constitutes a large part of its lecture;
but the real dogma of the degree is the impor-
tance 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 Excel-
ent. In the old rituals these officers repre-
sented Moses, Aaron, and Elias; but the
abandonment of these personations 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 heart. This was formerly inscribed with the
Hebrew letter taw, now with the letters I. H. S.,
and, to add to the Christianization which
these letters give to the degree, the American
Councils have adopted a tesser of the form of
a small fish of ivory or mother-of-pearl, in
allusion to the well-known usage of the prim-
itive 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 right-
ful heir of the throne of Israel was called the
Head or Prince of the Captivity. At the time
of the restoration, Zerubbabel, being the lineal
descendant of Solomon, was the Prince of the
Captivity.

**Prince of the East, Grand.** (Grand
Prince d'Orient.) A degree in the collection
of Le Page.

**Prince of the Levites.** (Prince des Le-
vites.) A degree in the collection of the Lodge
of Saint Louis des Amis Réunis at Calais.

**Prince of the Royal Secret.** See Sub-
lime Prince of the Royal Secret.

**Prince of the Seven Planets, Illustri-
sus Grand.** (Illustre Grand Prince des sept
Planétas.) A degree in the manuscript collec-
tion of Pouvert.

**Prince of the Tabernacle.** (Prince du
Tabernacle.) The Twenty-fifth 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 Exo-
dus. The Lodge is of a Hierarchy, and its
officers are a Most Powerful Chief Prince, re-
presenting Moses, and three Wardens, whose
style is Powerful, and who respectively repre-
sent Aaron, Bezaleel, and Aholiah. 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 idea of the degree is retained, the cere-
monies represent the initiation into the mys-
teries of the Mosaic tabernacle.

The jewel is the letter A, in gold, sus-
pended from a broad crimson ribbon. The
apron is white, lined with scarlet and bor-
dered 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.

**Prince 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 distinc-
tion, 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 Saxony, in 1770,
represents the reception of the Queen of
Sheba by King Solomon. The Grand Master
and Grand Mistress personate Solomon and
his wife (which one, the Cajher does not say),
and the reciprocally plays the part of the
Queen of Sheba. The degree, says Ragon
(Tabl. Gen., 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, accord-
ing 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 Zerubbabel, Haggai, 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
Scribe, 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 Chap-
ter are called Grand Principals, and repre-
sent the same personages.

The official jewel of Z, is a crown; of H, an
All-seeing eye; and of J, a book, each sur-
scribed around by a nimbus, or rays of glory,
and placed within an equilateral triangle.
Principal Sojourner. The Hebrew word " גי取り, 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 officer, performed, as the incident 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 Supper is open on any of the preliminary degrees.

Printed Proceedings. In 1741, the Grand Lodge of England adopted a regulation, which Entick (Constitutions, 1756, p. 236) 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 the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orient of France, Italy, and Portugal, and by nearly all those of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on its lot, to impress the members.

Prior. 1. The superiors of the different nations or provinces into which the Order of the Templars 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.
3. The Prior is a member of a Council of Ka-
dosh, under the Supreme Council for the Southern Jurisdiction of the United States.
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.
Priory. The jurisdiction of a Grand Prior in the Order of Malta or St. John of Jerusalem.
Priory, Great. See Great Priory.
Prison. A Lodge having been held in 1782, 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 purposes of making, passing, or raising Masons in any prison or place of confinement." (Con-
sstitutions, 1784, p. 349.) The resolution is founded on the 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 restraints of a prison.

Private Committee. See Committee, Pri-

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.
4. Special orders of the day. The first, third, and fourth only are applicable to Masonic parliamentary law.

Privilege, Questions of. In all parlia-

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. The
PROBLEM

Problems of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second degrees. An extraordinary rule prevailed in the Constitutions of 1782, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

Problem, Forty-Seventh. See Forty-Seventh Problem.

PROCESSIONS.

Processions. Public processions of the Order, although not as popular as they were some years ago, still form the warrant of early and long usage. The first procession, after the revival, of which we have a record, took place June 24, 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 the Grand Master elect 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 on the 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, 1756, p. 227.) But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Scott's Miserable), and in subsequent years, in 1747 the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed. (Ibid., p. 248.)

In America, public processions of the Craft were some years ago very common, nor have they yet been altogether abandoned; although with less distinction and less frequently, being 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 thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercy 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 was accompanied each day 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 Isis. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank 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 tombs 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 Pontificale Romanum supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent. Polydore describes them as consisting of "ridiculous contrivances, 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 confraternities, but of civil and 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. For procession "round the Hall," at the installation of the Grand Master, is first mentioned in 1721. Previous to that year there is allusion to any such ceremony. From 1717 to 1729 they are simply told that the new Grand Master "was saluted," and that he was "homaged," or that "his health was drunk in due form." But in 1721 a procession ceremony seems to have been composed, for in that year we are informed (Const., 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 procession was not abolifhed with the public processions in 1747, but continued for many years afterward. In America it gave rise 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..."
PROCLAMATION

many. The form of the procession, as adopted in 1724, is given by Anderson (Constitutions, 1738, p. 117), and is almost precisely the same as that used 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 juniors in degree 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 a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on 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 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 "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfill the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find 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 Judea, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem." With the publication of this proclamation of Cyrus commences what may be called the second part of the Israelite law, the Liberal Arch Degree.

Proclus. Known as the successor of Syri anus as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 486. Proclus was a Neo-Platonist, and waged war against the new religion 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 muses, and so far were harmless.

Profane. 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 application it is applied to one who is not a profane, that is to say, sacred rite. The word is compounded of the two Latin words pro and janus, and literally means before or outside of the temple; and hence a profanus among the ancients was one who was not allowed to enter the temple and behold the mysteries. "Those," 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, Bēthkal, had a similar reference; for its root is found in Bēth, a threshold, as 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, σωργιας et άθυμ ου μη άπειροι Θεοδοτοι, "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, ιες, ιες, ιες Θεοδοτοι, and the Romans, "Procul, O procul este profani," both meaning, "Depart, depart, ye profani!" Hence the original and inoffensive signification of profane is that of being uninitiated; and it is in this sense 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, in the same relative sense in which the word laymon 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 as to the time that must elapse prior to the admission of another, or to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no person shall confer a higher degree on any brother until he has passed an examination in open Lodge on the preceding degrees (Rule 195), 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 that too in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding degrees, which is required before the rites of initiation can be proceeded with. This answer is,
PRO GRAND MASTER

according to the ritual, that “he has”; but some Masons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the ritual into “such as time and circumstances would permit.” But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, 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 Fraternity lest any brother should assume the duties of a position which he could not faithfully discharge, and which is, 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. Thus in the Landowne 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 work, philosophy, and the mysteries for want of judgment, and for increasing and continuing of brotherly love.” (Constitutions, 1723, p. 53.) It was, with the same view, that those still in the Constitutions made it imperative that no Master should take an apprentice for less than seven years, because it was expected that he should acquire a competent 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 only to the English system, and adopted for the first time in 1752, 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 accepted 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 Masters:

1752-9, Earl of Effingham.
1790-1813, Earl of Moira.
1834-8, Lord Dundas.
1841-40, Earl of Durham.
1841-3, Earl of Zetland.
1874-90, Earl of Carnarvon.
1891-8, Earl of Lathom.
1898-1908, Earl Amhurst.
1908, Lord Anmpthill.

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 Freemasonry is subject. Thus we say of chemistry 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 profitable. The writings of the chemists of the former and the present period sufficiently indicate this progress of the science. And yet the elementary principles 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 considered as necessary topics of inquiry for all who desire to distinguish 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. Hutchinson published in 1780, 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. Laurie'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 moderns that the craft of stone is not dead; that there is a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been born 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: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promisor. All Christian and Pagan writers agree on the principle that the words expressed must convey the meaning to the promisee. If I promise to do a certain thing to-morrow, I cannot, when the morrow comes, refuse to do it on the ground that I only promised to do it if I should be able, when the time of performance had arrived. The obligation of every promise is, then, to fulfill the promise that he has made, not 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.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Dr. Wayland (Hist. of Mor. Science, p. 235) lays down five conditions in which promises are not binding: 1. Where the performance is impossible; 2. Where the promise is unlawful; 3. Where no expectation is voluntarily excited by the promisee; 4. Where they proceed upon a condition which the promisor subsequently finds does not exist; and, 5. Where either 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 altar of Masonry 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 exacted from him will interfere with the duty which he owes to God and to society; 3. An expectation is voluntarily excited by the promisor; 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 promise, 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 ground 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 governed, as in other societies, by 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 "proben und prüfungen," trials and proofs, and the French, "épreuves Masoniques," or Masonic proofs, are defined by Basot (Monsieur M., Book iv., Chap. 14), as "documents of discovering the character and disposition of a reciprocancy." 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., i., 152, n. 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the continental rituals, are to be found in the oldest English cathedrals; 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 Masonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.
PROPERTY PROSELYTISM

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. Haqagai, 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.

Prophecies, Schools of. See Schools of the Prophets.

Propendia. 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 propendia, or 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. Appellants 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 be admitted without a written petition unless previous notice of the application be given to all the members of the Lodge.

Propylæum (also Propylion). The court entrance of an edifice.

Propulsion. The German Masons employ this word in the same sense in which we do expulsion, as the highest Masonic punishment that can be inflicted. They also use the word serbonnng, banishment, for the same purpose.

Prostrate of Jerusalem. (Prostipte de Jerusalem). The Sixty-eighth Degree of the Metropolitan Chapter of France.

Proselytism. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no converts to his faith, but is content with the 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 progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhism, 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 Sakyamuni, its founder, and to the same proselytizing spirit which he inculcated upon his disciples.

The Christian church, mindful of the prophecies 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 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 Brahma 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 accessions 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 afford its members the means of obtaining new 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 had 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 exhibition 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. Whoever 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. Coming 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 has been falsely represented. To do so, would be to convict himself of fraud and falsehood, in the declarations made to 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 indissoluble. 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 has won.

Another result of this anti-proselytising spirit of the Institution is, to relieve its members from all 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 extoll 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 revivals 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 the better labor for the good of their fellow-men.

Thus it is that we find the addressess of our Grand Masters, the reports of our committees on foreign 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 incited by the fathers of the Order upon its younger members; and the unanimous ballot 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."

Protectors of English Freemasons. A title assumed by King Edward VI., on his accession to the throne of England in 1901.

Protectors of Innocence. (Protecteur de l'Innocence.) A degree in the nomenclature of Freemasonry, 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. Glidick 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 the Provincial Grand Register keeps up its 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 promulgated by its authority without a reference to the Grand Lodge. Hence Oliver (Jurisprud. 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, during 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 Clerks of Strict Observance.

**Provost and Judge.** (Prévôt 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 Israel, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. The present Degree, Monuments and Abbeys, his father, were first created Provosts and Judges, who were afterward directed by Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building. In the old rituals, the Master of a Lodge of Provosts and Judges represents Tito, Prince Haroudim, the first Grand Warden 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 Asarrias, 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 is furnished with a pocket.

This was one of Ramsey's degrees, and was originally called *Maître Irlandais* or Irish Master.

**Proxy Installation.** The Regulations of 1721 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 installments. 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, as its Proxy Master. He nominates 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 it is a practice that 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 what 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 eulogium 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 propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, 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 classical method of representing her statutes with a rule 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 Bielefeld says (Lettres, I. 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward assumed the rank of a Grand Lodge. The Prussians now in Prussia hold three Grand Lodges, the seats of all of them 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 dissent 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 Lodges. 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 *Noochis.*
PATERIANS. A son of Ariane 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 affection, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rosenow wrote under the pseudonym of Ascerillias, Arthuseau under that of Irenaeus Agnostus, Guilemain de St. Victor under that of De Gaminville or Quervol, Louis Travenol under that of Leonard Gabanon, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achaia; Munich, Athens; Vienna, Rome; Ingolstadt, Eleusis, 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, Cosmopolis, Latomopolis, Philadelphia, Eridessa, 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 time; 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 of 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, and that they found Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge room. Hence, to them, the and entire value of the written word is 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 the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, was 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 Hutchinson, 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 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 happy, in their absence.”

When one reads such tributes against Masonic literature and Masonic progress—such blind efforts to hide under the bushel the light that should be on the hill-top—he is incontinently reminded of a similar iconoclast, who, more than four centuries ago, made a like onslaught on the pernicious effects of learning.

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 most traitorously corrupted the youth of the realm, in erecting 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 noon 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 we are, both in written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; provided always that the schools be founded on a grammar-school, and that the students be not taught the value of the subjects be taught. 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 silly and untutored minds will fall of themselves 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 standing 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 subject of Freemasonry, because such a proceeding 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 apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted, as a legacy, from one generation to another.

Still further pursuing this theme, and passing from the unfavourable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Lodge, the mere learned writer goes on to say, that "no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic publications of the philosophical and moral tendency." And in view of the meager and unsatisfactory nature of the lectures, in the form of which they are delivered in the Lodges, it 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, characterizes our private meetings. The brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result I have no doubt. In consequence of the increase of Masonic publications in this country within a few years, Masonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Mason will show whether he is one of those contracted craftsmen who suppose that Masonic "brightness" consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly 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 brethren; and the result of all my experience is, that "enough has not been published." Cheap books on all Masonic subjects, easily accessible to the masses of the Order, are necessary essential to the elevation and extension of the Institution. Too many of them confine their acquirements 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 recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Masonry for them is nameless—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 Crosse 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, Masonic subjects, that have been given in those works, and unsatisfactory as they must be to one seeking for the full light of Masonry, have been the means, in many instances, of inducing the initiate, who have read them, to admire our Institution, and to knock at the "door of Masonry" 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 diffusion of our elementary text-books have been of acknowledged advantage to the character 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 legends, 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, a 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, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton 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 we learn and research of Masonic writers have given to the Masonic student.

The objections to treatises and disquisitions 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 England, 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 profane world is wiser 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 aporrheta 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 are not in the habit of accepting 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 regarded as being really the secrets 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 the mode of conducting 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 prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulæ.

Puerility of Freemasonry. “The absurdities and puerilities 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 apothegm 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. This charge of a puerility 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 skeptic who attacks a creed that he does not comprehend?

Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, Hall and Spurgemein first gave to the world their wonderful discoveries in reference to the organization 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, concealed under profound symbols, 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 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 therein. That is to say, the rite may at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

On the contrary, the philosophical 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 philosophical element of Freemasonry, is one of much importance. 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 the revolutionary 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 wheresoever and whenever 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 the building of the Cathedral of 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 Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the Glory of God. It may be that at any time 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 symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the acasia 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 violation 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 Samothracea, 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 those institutions, and it will give the Masonic student subjects for profound study which he seeks the interesting questions—When came the first symbolic 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 symbolic 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 mythological 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 obtrusions 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 filled the world for so many ages, so far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives 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 Stone 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 me alienum puto," I am a man, and I deem nothing relating to mankind to be foreign to my feelings. Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us as subjects of common interest.

Looking then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, it may be claimed for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of the world, and are worth the careful research of scholars.

Pulsant. A title given to the presiding officer in several of the high degrees.

Pulitzer, Irish Degree. The Eighth Degree of Ramsey’s Irish Colleges.

Fullen, 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.

Pulanti 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 unsullied, 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.

Punjabi. Freemasonry was founded in Punjub, India, in 1872, by an ancient Mason, W. Bro. Major Henry Basevi, whose failing
health caused him to forsake his post shortly thereafter, leaving as his successor Major M. Ramsay, who became R. W. D. Grand Master.

By last returns received there were 26 Lodges in the District. It is reported authoritatively that in 1879 the Institution maintained, clothed, and educated twenty-one children.

Puranas. ("Knowledge"). The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about 18 Puranas, and as many more minor works, called Upapuranas, 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 230) it is said that the son of Athelstan "purchased a free patent of the kyng that they [the Masons] shulde make a seelby." 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 thief was called his purchase, because he had acquired it. Clearly, the word is still used to designate the getting a hold on anything.

Pure Freemasonry. See Primitivo 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 vestible 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. Cel., vi.), "a defiled heart of stone but he must be pure 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, symbolized by the knowledge of his Name, is the great object of Masonic, 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.)

Purity, Brothers of. An association of Arabic philosophers, founded at Bosnia 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. Steinachneider (Jew. Lit., 174, 266) calls them "the Freemasons of Boera," 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 דָּרָם, argaman, is derived from דָּרָן, regam or regem, one of whose significations is "a friend." But Portal (Cont. Symb., 290) says that purple, in the profane language of colors, signifies constancy in spiritual combats, 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 symbiotic of the element of water, of the veils, 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 purpura regum, or "the purple of kings." Pliny 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 royal 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 in his Institutes of Masonic Jurisprudence. The term is not used in this country.

Furrab, The. A society of Senegalese negroes exercising similar powers to, and for a somewhat similar purpose as, the Vehmgerricht.

Fursuviant. The third and lowest order of heraldic officers. In Masonry the lowest officer except the Tiler, if he may be termed an officer.

Pyron, Jean Baptiste Pierre Julien. A distinguished French Mason of the latter part of the last and beginning of the present century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive History of the Organization of the Ancient and Accepted Rite in France, published in 1814. He was one of the founders of the Grand Orient, and having received the Thirty-third Degree from the Count de Grassé Tilly, he afterward assisted in the organization, as the Supreme Council of Italy, at Milan, and the Supreme Council of France. In 1805, his name was struck from the register of the Grand Orient in consequence of his opposition to that body, but he remained the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, but Thory speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious degrees, which Thory has liberally used in his Nomenclature of Rites and Degrees.

Pythagoras. One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Italic 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 Europe, he established his celebrated school at Crotona, 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 dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on 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 geometrician, 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 a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Displaying the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word philosopher, or lover of wisdom, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation 506 B.C., when eighty years old.

Pythagoras, School of. The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their possessions to the common fund, they submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as inoffensive propositions which admitted of no argument, and hence the expression ἐκ οὐ κατὰ λόγον, he said it, was considered as a sufficient answer to anyone who demanded a reason. The scholars were divided into Exoteric and Esoteric. This distinction was borrowed by Pythagoras from the Egyptian priests, who practised a similar mode of instruction. The esoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, which was renewed to the candidate at the last trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory. The mode of living in the school of Crotona was like that of the modern communists. The brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which
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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 Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, 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 fruition of the Pythagorean philosophy. This school, after existing for thirty years, was finally dissolved through the machinations of Kylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited 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 burned 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 cometh ytt [Freemasonry] yn Engelonde?"

"Peter Gower, a Grecian, journeyed for kunnynge yn Egypte and in Syria, and yn everyche londe whereas the Venetians hadde planteide Macony, and wynnynge entraince yn al Lodges of Maconnes, he lerned muche, and retourneide and worked yn Grecia Magna wachaynge and becommynge a mygh-the wyssacie and grateleche renowned, and here he framed a grate Lodge at Croton, and marked many Maconnes, some whereoff dyd journeye yn Fraunce, and marked manye Maconnes wherefromme, yn process ofyme, the arte passed yn Engeldone."

Locke confesses that he was at first puzzled with those strange names, Peter Gower, Croton, and the Venetiens; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona, and the Phenicians.

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.

Q.

Q. (Heb. Q, Q or K, Kopf.) 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 signification is ear.

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. These 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.

1. 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
application in consequence of a favorable opinion that he entertains of the Institution.
4. That he must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

II. The External Qualifications are, as has already been said, divided into four kinds:
1. The Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the reward of his own conscience as well as the respect and approbation of the world.
2. The Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a super-intending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.
3. The Physical. These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that he may be of sufficient years; and has so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, "have his right limbs as a man ought to have."
4. The Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.
5. The Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that that action was a violation of a landmark; and the old rule still exists, at least in America.

Quarrels. Contention or quarreling in the Lodge, as well as without, is discomfitting to the spirit of all the Old Constitutions of Masonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Dr. Anderson, it is said: "No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy." (Constitutions, 1831, p. 54.)

Quarries. It is an error to speak, as Oliver does, misguedied by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries 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. 466): "Here were blocks of stones 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 surfaces were sheer, and faced 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 Bible statement that the stone of which the Temple was built was made ready before it was brought thither." Barclay remarks (ib., p. 118) 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 travellers in relation to the difficulty of transporting and hollowing 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 in his Holy Land (p. 114) speaks of them thus: "One thing to me 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 no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested." And he adds: "Who can say that the cavern which we explored was not the place where the ham
mers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?"

The researches of subsequent travelers, and especially the labors of the "Palestine Exploration Fund," have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rob. Morris held what he calls a "Moot Lodge" in these quarries, which event he describes in his Freemasonry in the Holy Land, a work of great interest to Masonic scholars.

Quarterly Communication. The Old Records of the Institution state that the Fraternity met annually in their General Assembly. The Halliwell or Regius Manuscript says it is true that the Assembly may be held triennially, "Eche year or third year it should be hold." (line 476); 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 those quarterly meetings in any printed work to which we now have access is in 1738, in the edition of the Constitutions published in that year. The expression there used is that the quarterly communications were "forthwith revived," which of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1693, which, on the contrary, speak expressly only of an "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.

Quaternary. From the Latin quater, the number Four, which see. Oliver calls it the quaternary. It is one of the four great periods of the geological scale, and had better usage.

Quaternori Coronati. See Four Crowned Martyrs.

Quatuor Coronati Lodge. This Lodge, No. 3076, 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 tiled Lodge. Attached to the Lodge proper, 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 Ars Quatuor Coronatorum. The Lodge is named after the "Four Crowned Martyrs" (q. v.). All Master 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.

[Quorum. E. L. H.]

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, L.L.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.

Quotidianca. 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 1857, the editor of the London Freemasons' Magazine affirmed that 

fair 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 1818, the suggestion was made that better 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 Dogberrian austerity, "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 has 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.

R

Rabbinalism. נבנאל, Rabbinical Hebrew, and signifying "the chief of the architects." A significant word in the high degrees.

Rabbinitism. 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 rambles 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 Essenes; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Masonry. And this it is that makes Rabbinitism an interesting subject of research to the Mason.

Rabboni. צא randint, my Master. 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., § 106) 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 Sokrates. The word occurs once, as applied to Christ, in the New Testament (John xxi. 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 inasmuch as the word was not in use in the time of Solomon.

Ragon, J. M. One of the most distinguished Masonic writers of France, and 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 he was 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 Initiations Anciennes et Modernes. This work was printed 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. Reluctant to this act to the petty matter, the day after, 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 Maçonniques. In 1853, he published Orthodoxie Maçonique, a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the Trésor Général de la Fraternité Maçonnique, 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 1866.

In the preface to his Orthodoxie, he had an-
nounced his intention to crown his Masonic labors by writing a work to be entitled *Les Fastes 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 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 Tiler or manual of all the known rites and degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon 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 thousand francs. It was destined 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 lacuna and prepare it for the press.

Ragon’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, Karl 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 Freidenker in der Maurerei oder Freimüthige Briefe über wichtige Gegenstände in der Frei-Maurerei*, 1. e., The Freethinker in Masonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, 1810, of a volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled *Über Maurerische Freiheit, für einfühlsame Theologen* or an Essay on Masonic Liberty, for initiated and unintelligible readers, published in 1792. He died January 5, 1823.


Raines. 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, *es regnet* et *il pluie*. Baron Tesboudy, who condemns the usage, says that the latter reined upon it by designating the approach of a female by *il neige*, it snows. Dr. Oliver says (Rev. Sig., 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 eavesdropper, 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 out 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 Siva. It contains about 24,000 verses, in seven books, written in Sanskrit, 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 1690 or 81, because in 1741 he told Herr von Gensau that he was 60 years old.] His father was a baker, but 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 Poiré, one of the most celebrated teachers of the new 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 mystical 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 Fénelon, 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. Fénelon procured for him the preceptorship of the Duc de Chateau-Thierry and the Prince 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 repaired, 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 1728, he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (Bios, Dec.) 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, and was probably one of 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 Vauconti Turenne. During the remainder of his life he resided as Intendant in the Prince's family, and died May 8, 1748, 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 in disposition. Hence, in proposing his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to find 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 at 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:

"Oh where would be no one of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temple of 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 end of excommunication, 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 Ierselles 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 Bacchanals 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 recall the recollection of the most sublime truths in the midst of the innocent pleasures of society.

"The kings, princes, and nobles, when they returned from 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 1238, a short time after the death of Alexander III., King of Scotland, and a year before John Baliol ascended the throne. This Scottish lord received the Earls of Gloucester and Ulster, English and Irish noblemen, as Masons in his Lodge.

"By degrees 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, except 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 intrusted the guardianship of their sacred persons.

"After the lamentable reverse of the Crusades, the destruction of the Christian armies, and the rise of the Sultan of Egypt, in 1265, during the eighth and ninth Crusades, the great Prince Edward, son of Henry III., King of England, seeing the necessity 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. The new 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 Free Masons. From this time Great Britain became the seat of our sciences, the conservatrix of our laws, and the depository of our secrets. The religious dissensions 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
RAWSAY

RAMAY

prejudices of the times, were changed, dis-
guised, or retracted. Thus it is that sev-
eral of our brethren have, like the ancient
Jews, forgotten the spirit of our laws, and
preserved only the letter and the outer cov-
ering. 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 elevated 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. F. Gould in his History of Freemasonry
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 favor-
able character to Ramsay. Chamber
asserts that he was generous and kind
in his relations, and that on his temporary
return to Great Britain, although he did
not have them in Scotland, he sent them
liberal offers of money, which, however,
incensed at his apostasy from the national
religion, they indignantly refused to accept.
Clavel (Hist. Prior., p. 165) describes him as
"a man endowed with an ardent imagina-
tion, and a large amount of learning, wit,
and urbanity."

And Robson (Proofs of a Cons., p. 30) 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 Plemon, his Travels of Cyrus,
and the elaborate work, published after his
death, entitled The Philosophical Principles
of Religion and the Geometrical Order, Unfolded
in a Geometrical Order. He is said to have
been the author of an Apologetic and His-
torical Relation of the Society of Freemasonry,
which was published in 1758. He died on the
3rd of April, 1762, and 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 Kabbalistical system, that
governed the planet Mercury. A messenger.

Natsibon. A city of Bavaria, in which
two Masonic Congresses have been held.
The first was convoked in 1459, by Joost
Dotzinger, the master of the works of the
Strasburg cathedral. It established some
new laws for the government of the Frater-
nity in Germany. The second was called
in 1464, by the Grand Lodge of Strasburg,
principally to define the relative rights of,
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 seeming "to be a kind of Masonic
album, or commonplace book, belonging to
Brother Richard Rawlinson, L.L.D. and
F. R. S., of the following Lodges: Sassa
Cocoa-tree, Moorfields, 37; St. Paul's Head,
Ludgate Street, 40; Rose Tavern, Cheapside,
and Oxford Arms, Ludgate Street, 94; in which
he inserted anything that struck him either
as useful or particularly amusing. It is
partly in manuscript, partly in print, and
comprises some ancient Masonic Charges, Con-
stitutions, forms of summone, 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 ex-
tracts from the Grub Street Journal, the
General Evening Post, and other journals of
1725 to 1740." (F. M. Monthly Mag., 855, 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 Dr. Rawlin-
son. 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 1730. 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 Freemason," 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 Free-
masons' Constitution, Copied from an Old
MS. in the possession of Dr. Rawlinson. The
original MS. has not yet been traced, but
probably if found would be of about the end
of the seventeenth century.
Richard Rawlinson, L.L.D., was a cele-
brated antiquary, who was born in London
about 1690, and died April 6, 1756. He
was the author of a Life of Anthony Wood,
published in 1711, and of The English To-
pographer, published in 1720. Dr. Rawlin-
son was consecrated a bishop of the non-
luring communion of the Church of England,
March 25, 1728. He was an amiable col-
clector of old manuscripts, invariably pur-
chasing, 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 1898, Dr.
W. J. Chetwode Crawley published in the
Ars Quatuor Coronarium, vol. xi., a full
account of the Rawlinson MSS., in which he
shows that the collection was not really made
by Dr. Rawlinson, but by one Thomas Towl.
( P. 15.)

Received 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.)

Recognition. The ceremony of initiation
into a degree of Masonry is called a reception.

Recipient. The French call the candidate
in any degree of Masonry the Recipient.

Recognition, Modes of. Smith says
(Use and Abuse, p. 46) that at the institu-
tion 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 faith-
ful brethren ever since their emigration.'

Hence, of all the landmarks, the modes of
recognition are the most legitimate and
unquestioned. They should admit of no
variation, for in this universality consist
their excellence and advantage. And yet
such variations have unfortunately been ad-
mitted, the principal 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 recog-
nition 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 substan-
tially the same, that of the French or Modern
Rite differ in almost everything. In this
there is a P. W. in the First Degree unrecog-
nised by the two other Rites, and all after-
ward are different.

Again, there are important differences in
the York and American Rites, although
there is sufficient similarity to relieve Ameri-
can and English Masons from any embar-
acement in mutual recognition. Although
nearly all the Lodges in the United States,
before the Revolution of 1776, derived their
eexistence from the Grand Lodges of England,
the American Masons do not use the multi-
itude of signs that prevail in the English sys-
tem, while they have introduced, I think,
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 1856, 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 absolutely, the evil; but, unfortunately,
it did not receive the general concurrence of
the Craft.

As to the antiquity of modes of recogni-
tion 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 detec-
tion of the uninitiated. We find evidence
in several of the classic writings showing
that such a custom prevailed among the
initiated in the Pagan mysteries. Livy tells
us (xxxi, 14) of two Aesarian youths
who accidentally 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,
therefore, 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 there existed in the Dionysiac rites of
Bacchus we learn from Plautus, who, in
his Miles Gloriosus (Act IV., Sc. ii.), makes
Mispophilippa say to Pyrgoplonicus, "Cedo
signum, quod Arcario Eucharistam esse, 'Give
the sign, if you are one of these Bacchos.'"

Jamblichus (Vit. 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 affixed to the gate of a
neighboring temple. Month afterward an-
other Pythagorean, passing that way, recog-
nised the secret symbol, and, inquiring into
the tale, reimbursed the landlord for all his
trouble and expense.

Apollonius, who was initiated into the
Osirian and Isiac mysteries, says, in his
RECOMMENDATION

Defensor, "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 inkling of what was one of the signs of the Osirian initiation. For in his *Golden Aes* (lib. xi.) 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 of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretence of saluting each other, they feel and tickle it in a peculiar manner underneath 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 joke, 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 Priam and the other the High Priest 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. It is the duty of the Master to be witnessed by one person (he does not say 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 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, as 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 full account of its proceedings, see *Arbor Coronatorum*, vol. xxiii., 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.
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 adopted.

Reconsideration of the Ballot. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move 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 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, as written by Anderson, Preston, Sandford, 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 repeat 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 held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of what, I fear, we must call 'accumulated rubbish,' before we can see clearly how the great edifice of Masonic history, raised at last on sure and good foundations, stands out clearer to the sight, and even more honorable to the builders, from those needful, if preparatory, labors."

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 scurrilous brothers, that those papers might not fall into strange hands." (Constitutions, 1738, p. 111.)

In the last quarter of a century the archeologists of Masonry have labored very diligently and successively to disinter from the old Lodges, libraries, and museums many of these ancient manuscripts, 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 records 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.

There are, however, a few instances in which this evidence is wanting, and the authenticity of the manuscript rests only on probability. Each of them is noted in this work under its respective title.

4. Strasburg Constitutions.
7. Schaw Manuscript.
10. York Manuscripts (six in number).
12. Sloane Manuscripts (two in number).
15. Harleian Manuscript.
17. Alnwick Manuscript.
19. Roberts' Manuscript.
22. Anderson Manuscript.
24. Constitutions of Strasburg.
25. Constitutions of Torgau.
27. Wilson Manuscript.
RECTIFICATION

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. Masonry desires to know the true condition of the Fraternity during the last three or four centuries, and who would learn the connection between the Scotch Rite Maecenae of the Middle Ages and the Free and Accepted Masons of the present day, so as perfectly to understand 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 imitation which, in American Masonry, is called healing, which see.

Rectified Rite. (Rite Rectified.) See Manuscripts.

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 indifferently 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 animate all who are in possession of that sublime position of Mason or Master of the Rose Portals. (Couleurs Symb., p. 116) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence there seems to be a meaning 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 veil of the tabernacle, in which, 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, appropriated to 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 scarlet."

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, wore a red cross, as a symbol of their willingness to undergo martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when they officiate on 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 lower. Its symbolic significations are various, but 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, it 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 for our own advancement toward perfection in Masonry and virtue.

In the degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which should inspire 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 Swedenborgian system.

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 wills it, Deus datus est, "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 devotees 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 of your breasts or shoulders, as a pledge of your sacred and irrevocable engagement."

The proposal was eagerly accepted, and the Bishop of Fuy 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 Knight became convertible terms. Spenser, in the Faerie Queen (Cant. I.), thus describes one of these knights:

"And on his breast a bloody cross be bore, The dear remembrance of his dying Lord, For he of yore sweet sake that glorious badge he wore, And dead, as living, ever him ador'd: Upon his shield the like was also soord."

The application of this title, 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 Babylon. See Babylonian Pass.

Red Cross of Rome and Constantinople. A degree founded on the circumstance of the vision of the cross, with the inscription EX TOTTO NIKA, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosicrucian Rite, and is now practised in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Conclaves," 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 (Freemason’s Map.), to the year 1780, when it was given by Bro. Charles Shireef. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present ritual. The ritual of the Order contains the following legend:

"After the memorable battle fought at Saxa Rubra, on the 28th October, A.D. 312, the emperor sent for the chiefs of the Christian legion, and—say we now 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 had, he name the Sovereign Patron of the Christian Order of the Red Cross. It is also said that this Cross, together with a device called the Lavorum, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard ofConstantine, 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 expelled in red letters is considered an especial mark of disgrace. 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 literas rubbas," or by red letters.

Reflection, Chamber of. See Chamber of Reflection.

Reformed Helvetic Rite. The Reformed Rite of Wilhelmshad was introduced into Poland, in 1784, by Bro. Glayre, of Lauzanne, the minister of King Stanislaus, and who was also the Provincial Grand Master 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 Wilhelmshad, in Germany, over 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 "Beneficial 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 Templars and Knights Templar, 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: 1. Entered Apprentice; 2. Fellow-Craft; 3. Master Mason; 4. Scottish Master; 5. Knight of the Holy City.

The last degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven degrees to the Rite,
Refreshment. In Masonic language, refreshment is peculiar 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 abeyance, 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 last 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. Juris., p. 210) thus describes:

The Lodges in ancient times were not arranged according to the practice in use amongst 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 eaves-droppers; and a long table, and sometimes two, and in London more, 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 banquets of Lodges, when they take place, are 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, regalia, royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mace, sword, 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 early authority of Preston. 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 due form, and with the usual ceremonies." Regalia cannot 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 "regalia 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 error in the use 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 was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma as a change from death to life—a new birth to immortal existence. Hence the last day of the Eleusinian mysteries, when the initiation was completed, was called, as据 Court de Gebelin (M. P., iv., 222), 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 the 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.

Regnellini, M. A learned Masonic writer, who was born of Venetian parents on the island of Scio, whom he was usually styled Regnellini de Scio. The date of 1750, at which his birth has been 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 chemistry, 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 1834 he published a work entitled Examen du Monisme 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 1826 published a work in one volume, entitled Études sur l'origine et l'histoire des différents rites. He subsequently still further developed his ideas on this subject, and published at Paris, in 1835, a much larger work, in three volumes, entitled, La Maçonnerie, considérée comme le Résultat des Religions Égyptienne, Juive et Chrétienne. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practiced 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 that must be attractive to the Masonic scholar. From 1822 to 1829 Regnellini devoted his labors 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 Regnellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, expired some trouble. His bull of great age at the time precluded the likelihood that the statement is true. In his latter days he was reduced to great penury, and in August, 1848, was compelled to take refuge in the House of Mendicity 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 Register.

Registrar. Grand. - 1. An officer of the Grand Lodge of England, whose principal duty it is to keep 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 the brethren initiated 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., shipwreck, or other misfortune due to loss by fire, or blindness or serious accident fully attested and proved. (Rule 234.) To prevent injury to individuals, by their being excluded the privileges of Masonry through the neglect of their Lodges 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 proceed against for withholding monies 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 unaffiliated Mason. In America the same rule exists of registering in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

Beirgret. - The Grand Lodges and their members under the obedience of a Grand Lodge. Such registries are in general published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

Regius MS. - See Halliwell Manuscript.

Regular. - A Lodge working under the legal 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 (Orthod. Mag., 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-
ent, and a regular Mason is a member of a regular Lodge."

Regulations. See Old Regulations.

Rehnum. Called by Ezra the chancellor.

He was probably a lieutenant-governor of the province of Judea, who, with Shishak the scribe, wrote to Ariaeaxes 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 in their ritual with the second Temple.

Reinhold, Karl Leonhard. A German philosopher, who was born at Vienna in 1758, and died in 1823. 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 Decius, at Leipzig, in 1788, two lectures entitled "Die Hebräischen Mysterien oder die echten, der hebräischen, Juden und der Ägyptischen, oder die hebräischen, Mysterien, oder die Oldesten Religionen of Freemasonry."

The fundamental idea of this work is, that Moses derived his system from the Egyptian mode of templation. Eichhorn attacked his theory in his Universal Repository of Biblical Literature. Reinhold delivered and published, in 1809, An Address on the Design of Freemasonry, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, 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 Constitutions 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 no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. 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 placed it at six months, and 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 specified, 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 an approval. (See Urgent Petition.)

Rejoicing. 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 re-suscitation to eternal life. "Thrice happy," says Sophocles, "are those who descend to the shades below when they have beheld these rites of initiation." The lesson there taught was, says Pindar, 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 compassionate their miseries, 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 Brotherly Love, Relief, and the scoffer, it may be said that Truth is the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly 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 ornaments, more precious than the lines and pomegranate Relief, 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 organisation, 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 essayists, in the endeavor to prove that Masonry is not religion. 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 eminently 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 illogical 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 perfection 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 to Masonry a piety of life, with the practice 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, as well as of the Christian.

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 from each other), Masonry may rightfully claim to be called a religious institution. Christian and Mohammedan, it will be found to answer to any one of the requirements of either of these 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 trestle-board" of every Mason, according to its general 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 inculcated 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 on 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 C. A. O. T. U. symbolised 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 pretensions 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, but a Mason. Here it is that the opposers of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for the Christian and for Christian obligation. Its warmest 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 it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental truths—true religion; to do justice to the divine ordinance. It adheres with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, an 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 landmarks, 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 tinctured 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 awful 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 principle.

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 Judaism, though there is nothing in it to offend a Jew; 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 man can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. 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 Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch 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, according to the General Regulations of 1722, 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 local regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law set 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 uniformity 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 1832, and lasted for a few years, many Masons left the Order, actuated by various motives (seldom good one), and attached themselves to the anti-Masonic party. It is not singular that those deserters who called themselves "Renouncing Masons," were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article Irregularity, 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 express resolution 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.

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 recommendation 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. xxxi.)

Reporitorial 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. Corson, 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 pow-
er, but would simply meet for the intercom-
munication of ideas and the interchange of
fraternal greetings.

Representative of a Grand Lodge. A
brother appointed by one Grand Lodge to re-
represent its interest in another. The repre-
sentative is generally, although not neces-
sarily, 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 Ma-
sionic 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."

Representatives of Lodges. In the Gen-
eral Regulations of 1721 it was enacted
"The Grand Lodge consists of and is formed by
the Masters and Wardens of all the regular
particular Lodges in the United States," and
also that
"The majority of every particular Lodge,
when congregated, shall have the privilege of
giving instructions to their Master and
Warden before the assembling of the Grand
Chapter or Lodge, at the three quarterly com-
Editions hereafter mentioned and of the
Annual Grand Lodge also; because their Master
and Wardens are their Representatives and
are supposed to speak their mind." (Con-
istutions, 1723, p. 61.) A few modern Grand
Lodges have disfranchised the Wardens also,
and confined the representation to the Masters
only. But this is evidently an innovation,
leaving no color of authority in the Old Reg-
ulations.

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 in-
tended by the founders 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 maintaining the bonds of union
between the bodies mutually rep-
resented.

Reprisal. A reproach formally com-
municated 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 a Grand Lodge. It may be private or pub-
lic. A private reprisal is generally communi-
cated to the offender by a letter from the Mas-
ter. Public reprisal is given orally in the
Lodge and in the presence of the brethren. A
reprisal does not affect the Masonic standing
of the person reprisaled.

Reputation. In the technical language of
Masonry, a man of good reputation is said to
be one who is "under the tongue of good re-
port" and this constitutes one of the indis-
peensible qualifications of a candidate for ini-
tiation.

Residence. It is the general usage in
America, and may be considered as the Ma-
sionic law of custom, that the application of
a candidate for initiation must be made to the
Lodge nearest his 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 must be 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 regu-
lation in their Constitutions; and of course,
whenever this has been done, it becomes a
positive law in that jurisdiction.

It has also been contended by some Amer-
ican 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 or written law in the
ancient Constitutions which forbids the initia-
tion of non-residents. Still, as there can be
no question that the conferring of the degrees
of Masonry on a stranger is always inexpedi-
ent, and frequently productive of injury and
injustice, by foisting on the Lodges near the
candidate’s residence unworthy and unac-
ceptable persons, there has been a very general
disposition among the Grand Lodges of this
country to discontinue the initiation of
non-residents. Many of them have adopted a
specific regulation to this effect, and in all
jurisdictions where this has been done, the
law becomes imperative; for, as the land-
marks are entirely silent on the subject, the
local regulation is left to the discretion of each
jurisdiction. But no such rule has ever ex-
isted 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 demission. (See
Demit.)

Resignation of Office. Every officer of a
Lodge, whether Masonic or organizational, is
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 speci-
fied 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 a well-establish-
ed 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 Constitu-
tions, certain resolutions on important sub-
jects, which, giving them an apparently
greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, 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 Loge de la Candeur is equivalent to "The Worshipful Lodge of Candor." It is generally abbreviated as R. L. or R. [ ].

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 Sapiens.

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 illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of indefinite 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 ex gratia, or in act of mercy, the past offense being condoned; or ex debito justitiae, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration ex gratia may be 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 the prerogatives of 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 debito justitiae, 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 subordinate Lodge, that 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 Dr. Mackeay's Text Book of Masonic Jurisprudence, Book VI, chap. iii.)

Resurrection. The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively incubated as a point of dogmatic creed, but is impressively taught by the symbolism 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 slavery, 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, borrowed it from the Zoroastrians. The Brahmins and Buddhists of the East, the Etruscans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. 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 teach it by an impressive symbolism. "Thus," says Hutchinson (Spirit of Masonry, 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 mystical association 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 a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysian legend, for instance, and the Hiramic, 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
Grand Lodge a statement of the names of its members, and the number of admissions, demissions, and expulsions or rejections that have taken place within the year. This statement is called a return. A neglect to make the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, and 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 Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the SecondVEIL.

Revelation. The following is an extract from Mackenzie's *Royal Masonic Cyclopaedia* upon this subject: “With infinite learning and patience the author of *The Book of God*, who preserves strict anonymity, has endeavoured to show that the work (Apocrypha) was originally revealed to a primeval John, otherwise Gaines, and identical with the first messenger of God to man. This theory is sufficiently remarkable to be mentioned here. The messengers, 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; 3. Fohi, A.M. 4200; 4. Brigg, A.M. 4800; 5. Zarathush, A.M. 5400; 6. Thoth, A.M. 6000; 7. Ameosis or Moses, A.M. 6600; 8. Leotzeu, A.M. 7200; 9. Jesus, A.M. 7800; 10. Mohammed, A.M. 8400; 11. Chinghis-Khan, A.M. 9600; and, 12, the twelfth messenger yet to be revealed, A.M. 96000. With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse, and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an apparent disregard of the sacrifice and the reduction of all to a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the book is divided into a Grand, a Revised edition of the *Book of Enoch*, with a commentary, and he promises to continue, and, if possible, complete his design.”

Revelations of Masonry. See Expositions.

Revels, Master of the. An officer attached to the royal or other eminent household, whose function it was to preside when the members and guests were at refreshment, physical and intellectual, to have charge of the amusements of the court or of the nobleman to whose house he was attached during the twelve Christmas holidays. In Masonic language, the Junior Warden.

Reverend. A title sometimes given to the chaplain of a Masonic body.

Reverential Sign. The second sign in the English Royal Arch system, and thus explained. We are taught by the reverential sign to bend with submission and resignation 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.

Revellatory. The wardrobe, or place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The revellatory was common to them all. The Master of the Wardrobe became a necessity.

Revival. The occurrence 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 organised, having been always known in Masonic history as the “Revival of Masonry.” Anderson, in the first edition of the Constitutions, published in 1723 (p. 47), speaks of the freeborn British nations having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organisation made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (*Illust.,* ed. 1792, p. 240), 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 Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, provided for a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges met at the Royal Oak, and St. Paul's Church-Yard; the Crown, in Parker’s Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Hummer and Grapes Tavern, in Chandos 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 Quarterly 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 oldest 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. Accordingly, on St. John the Baptist’s day, 1717, in the third year of the reign of King George I, the assembly and feast were held at the said house; when the oldest 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 oldest 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, appointed his Wardens, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communication; enjoining them at the same time to record all that was said at a punctual attendance on the next annual assembly and feast.”

Recently, this claim, that Masonry was not for that time organized, but only revived in 1717, 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. Buchanan, 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 existence until about A. D. 1717.” He admits, however, that certain of the “elements or groundwork” of the degrees existed before that year, but not confined to the Masons, being common to all the guilds. He thinks that the present system was indebted to the genius of Anderson and Desaguliers. And he supposes that it was simply “a reconstruction of an ancient society, viz., of some form of old Pagan philosophy.” But Buchanan contends that it was not a “revival,” but only a “renaissance,” and he explains his meaning in the following language: “Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases.”

Buchanan’s theory has been attacked by Bros. William J. Hughan and Chalmers I. Paton. That he is right in his theory, that the three degrees of Master, Fellow-Craft, and Apprentice were unknown to the Masons of the seventeenth century, and that these degrees existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of the ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were subsequently modified and enlarged by the successive labors of Clare, of Dunckerley, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modification and enlargement.

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 grant Warrant for the same, 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 arrested, forfeited, or declared null and void; Dispensations are revoked.

Rhetoric. The art 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; for 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. Its importance as a branch of liberal education is recommended to the Mason in the Fellow-Craft’s Degree. It is one of the seven liberal arts and sciences, the second in order, and is described in the ancient Constitutions as “the orator’s art, which is the soul of rhetoric, and the key of truth and falsehood; for rhetoric is considered as the science of right speaking, or of speaking well, and in subtil terms.” (Harleian MS., No. 1492.)

Rhode Island. Masonry was introduced into Rhode Island in 1760 by the establishment of a Lodge at Newport, of which a charter was granted by the Grand Lodge of Boston on December 27, 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 only two subordinate lodges. The act was irregular, and the precedent has never subsequently been followed. It was not until 1799 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 1805, 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 Constantinople, was in 1306 in the possession of Saracen pirates. In that year, Fulke 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 removed to it from Cyprus and continued to occupy it until it was retaken 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.)

Ridel, 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 Versuch eines Alphabetischen Verzeichnisses, u. s. w., 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 perpendicularity of one line is a symbol of uprightness of conduct, the right angle has been adopted by Masons as an emblem of virtue. Virtue is the 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 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 "fellare dextram," to betray the right hand, also signified to violate faith; and "Jun gere dextram," to join right hands, meant to give a mutual pledge. Among the Hebrews, "y25, l6v6, the right hand, was derived from y2N, aman, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. 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, who seemed 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 Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxliv, it is said, "their right hand is a right hand of falsehood." That is to say, they lift up their right hand to swear to what is not 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 Abraham, who said to the King 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 horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Franks it is stipulated about the year 438, the placing of the right hand on the Gospels is alluded to; and in the code of Justinian (lib. ii., tit. 53, lex. 1.), who dates 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. Gracr., p. 229) thinks it was the cause, and he supposed 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 Pides, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hand, 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, "has transferred it to a goddess called Faith." No such thing. Pides, or, as Horace calls her, "incorrupta Pides," incorruptible Fidelity, is very different from the unsublime Virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as constituting the most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, 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," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus 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 hand, 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 the tribes, I have had 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 station 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 the side of evil. The right, therefore, signifies propitious, and sinister, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his virtuous and illustrious 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 wears a ring on the little finger of the right hand. Inside is the motto of the Order, "DEUS MEUM QUE JUS." In the Fourteenth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, "Virtus junxit, mors non separabilt." It is worn in the Northern Jurisdiction on the fourth or ring finger of the left hand. 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 adamantine, "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 sovereigns 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 Salsulatul, 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.

The Rising Sun. The rising sun is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

Rite. The Latin word rite, whence we get the English rite, signifies an approved usage or custom, or an external observance. Venusius derives it by metathesis from the Greek ῥῆτος, 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 Free-masonry at the time of what is called the revival in 1717. Hence, this was the original Rite as it was used, and 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 government, and thus the English Rite was made legitimately to consist of four degrees.

But on the Continent of Europe, the organisation 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. Ragon, in his Trésor Général, supplies us with the names of a hundred and eight, under the different titles of Rites, Orders, and Academies. But many of these are unmasonic, being merely 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-Sophic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
10. Schröder's Rite.
12. Rite of the Elect of Truth.
14. Rite of the Chapter of Clermont.
15. Pernety's Rite.
16. Rite of the Blasing Star.
17. Chastanier's Rite.
18. Rite of the Holy Arch.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henoich.
22. Rite of the Shah.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lax Observance.
27. Rite of Brothers of Asia.
29. Rite of Elected Cohens.
30. Rite of the Emperors of the East and West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zinzendorf.
36. Egyptian Rite of Cagliostro.
37. Rite of the Benedict 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.

Rite des Enls Coens, ou Frères. A system adopted in 1720, 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 Martin Scaligers, the founder, were called Martinistes, and were partly Hermetic and partly Swedish in their teachings. Martinus was a religious man, and based his teachings partly on the Jewish Kabbala and partly on Hermetic supernaturalism. The grades were as follows: 1. Apprenti; 2. Companions; 3. Maître; 4. Grand. B. Apprenti; 6. Companions; 7. Maître Coen; 8. Grand Architecte; 9. Grand Commandeur.

Ritter. German for knight, as "Der Freimaurer Ritter," the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called "Teutonic," 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 extrinsic 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 but 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 everywhere alike. But if this be impossible, as it is, at least let it console us, that while the ceremonies, or ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism 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 other lodge of the ancient and military Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Askeri Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted 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. Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom. His connection with Masonry, and especially with the high degrees, is thus given by Dr. Oliver (Londinii, 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 dissolution of the Order of the Templars, the fact that the 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 Templars having contributed to the victory, and the consequent 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 two systems were unconnected 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., created on the 24th June, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Masons who made a part of the thirty thousand men with whom he had fought an army of one hundred 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. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentica- tion. (See Royal Order of Scotland.)

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 printed 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 of the Most 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 collocation of this work with the Harleian MS., it is evident that either both were derived
from one and the same older manuscript, or that one of them has been copied from the other; although, if this be 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 the Harleian is the older exemplar. The statement on the title-page of Robert's book, that it was "taken from a manuscript written over five hundred years since," is contradicted by the simple fact that, like the Harleian MS., it contains the regulations adopted at the General Assembly held in 1663.

Robert. A proposition was made in the Grand Lodge of England, on April 8, 1773, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says (Illustrations, ed. 1792, p. 332), was at first favorably received: but at the investiga
tion, found to be so diametrically opposed to the original plan of the Institution, that it was, very properly laid aside. It is no juris
dictiorial, however, to the Insignia Symbolic Masonry. In many of the highest 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 Robert.)

Roblin, 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 1792, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Ponts in the first volume of his Encyclopédie Macaronique. 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.

Robson, John. He was Professor of Natural Philosophy in the University of Edin
burgh, and Secretary of the Royal Society in the city. He was born at Boghuis, 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 Proof 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. It consisted 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., xxv., 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 Mas
tony; the more heavy because the author himself was a Mason, having been initiated at Liege in early life, and for some time a working Mason. The work is chiefly de
toyed to a history of the introduction of Masonry on the Continent, and of its corrup
tions, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be sus
pended, he makes no charge of corruption against them, but admits the charities of the Order, and its respectability of character. There is, in the history of the work on the introduction of Masonry on the Continent that is interest
ing, but many of his statements are untrue and his arguments illogical, and was his crusade against the Illuminati followed by any practical results. The Encyclopédia Britannica, to which Robson had contrib
tuted many valuable articles on science, says of his Proofs of a Conspiracy, that "it betrays a degree of credulity extremely re
demarcable in a person used to calm reason
ing 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 Baron d'Holbach's for the purpose of examining living children in order to discover the principle of vitality. What Robson has said of Masonry in the 531 pages of his book may be summed up in the follow
ing lines (p. 522) 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 impious 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 original constitution, but against its corruption in a time of great political excitement.

Rockwell, William Spencer. A distin
guished 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 for 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 sciences. He was an able lawyer, and occupied a high position at the bar of Georgia, his adopted State. Archeology 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 Portail’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. 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 Masonry’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.” Thus in the subsequent Monitor they agree in assigning the rods to the Deacons as insignia of their office, while the columns are appropriated to the Wardens.

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 Treasurer also formerly bore a white staff like that of the Lord High Treasurer. The Marshal’s baton is only an abbreviated or abbreviated 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 arms. According to the antiquary, says (Antiq. Disc., ii., 113) that the rod “did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and peace; for by correction follows peace, wherefore 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.

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 Webb’s Monitor, which was published in 1797, and in an edition of Preston’s Illustrations, published at Portsmouth, New Hampshire, in the year 1804. In the installation of the Deacons, it is said “these columns, as badges of your office, I intrust 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 Deacon 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 “those assist 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.

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.”

The badge or ensign of office of the Steward and a Lodge, or of 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 14, 1724, the 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 declared the office. Thus an old book quoted by Thynne says that in the reign of Edward IV., the creation of the Steward of the household “only consisteth by the king’s giving him the household staffe, with these words, Seneschall, tenez le bastone de notre 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.

Roessler, Carl. A German Masonic writer, who translated from French into German the work of Reghelli on Masonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipzig in 1834 and 1835, under the assumed name of R. S. Acerrelos. He was the author of some other less important Masonic works.

Roll. In the Prestonian 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 chest." (Illustrations, ed. 1792, p. 123.) 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 all the Secretaries 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 processes are intended to represent the roll of the law that being the form still used by 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, Heldmann, 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 entitled *Die drei altesten Kunstberufen.* 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 organisation, its modes of thought and action, and its very design and object, to the influence of the Romans, passing with but little characteristic changes through the *Corporationen von Baukünstlern,* or "Architectural Guilds," of the Middle Ages, and the *Collegia* of the English organisation of the year 1717; so that he claims an almost 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 on 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 constitution of the Roman guilds. So right too was the application of this rule, that the body of Consuls, although calling each other...
“collegues,” 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 Magister is exactly translated by the English word “Master.” The next officers were the Decurions. They were analogous to the Masonic “Wardens,” 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 we find the Lodge divided into two 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 Thesaurarius, or “treasurer,” who had charge of the common chest; a Tabularius, 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 sacerdos, 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 journeymen and apprentices. The members did not, it is true, with the Masons, call themselves “Brothers,” because this term, first adopted in the gilds 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 organisation by Numa. Many of the workshops of these artificers were erected in the vicinity of temples, and their curia, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshiped 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 influences 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 Builders.

These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges.

There were monthly or other periodical 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 same 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 “legally 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 the privileges accorded to those institutions, were said to be collegia licita, or “lawful colleges,” while those forming voluntary associations, not authorised by the express decree of the senate or the emperor, were called collegia illicita, or “unlawful colleges.” The terms 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 coepit in collegium. Now, the verb coepit, almost exclusively employed by the Romans to signify an election into a College, comes from the root “op,” which also occurs in the Greek όπος, “to see, to
behold." This same word gives origin, in the Greek, to the word 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 *cooptatus* in *collegium* meant "to be initiated into a College." This is, at least, singular. But the more general interpretation of *cooptatus* is "admitted or accepted in a fraternity," and so "made free of all the privileges of the gild 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 par excellence has already been shown to be of 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 or mythological sentiment, must 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 usages 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 series of associations arising out of each other, at the head of which stands the Roman Col leagues.

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 centuries, 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, as they are called in Latin, the *Collegia Artificum*, 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 cities to municipalities and the provinces. Whenever a new city, a temple, or a palace was to be built, the members of these corporations were convened by the Emperor from the most distant parts, 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 were entrusted only to the "accepted members"—the *cooptati*—of the Colleges.

The colonizations of the Roman Empire were conducted through the legionsary soldiers of the army. Now, to each legion there was attached a College or corporation of artisans, 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 fortifications 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 Cæsar, 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 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.

Druidianism 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 Picts, their savage neighbors, and then by the Saxon sea-robbers, whom the English had incautiously 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 church, became thenceforth simply corporations or societies of builders, the organization which had always worked so well still remaining.

Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and priests, and accompanied by their architects, fled into Ireland and Scotland, which countries they civilised 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 legiunary Colleges, for 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. The Chronicle of Eginhard (Eckl. Hist., lib. iii., cap. 4, 7) that West Saxony was converted by Agilbert, an Irish bishop, and East Anglia, by Fursey, a Scotch missionary, and the energetic missionaries, accompanied by their pious architects, passed over into Europe, and effectually labored for the conversion of these barbarian nations, including into Germany, Sweden, Norway, and even Ireland, the blessings of Christianity and the refinements of civilized life.

It is thus we learn 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 most probably from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion, that Scotland was the germ whence sprung 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 apocryphal mountain of Heroden, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high degree of Freemasonry, which play so important a part in the 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 corporations of builders, 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 those, 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 those 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 Artificem 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 historian than his bold, says that, as respects Germany, the first account that we find of such corporations of builders is at the epoch when, under the direction of Edwin of 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 hutin, subsequently organized in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Klose, in his exhaustive work entitled Die Freimaurerei in ihrer wahren Bedeutung, has supplied us with a full collation of the statutes and regulations adopted by these Strauburg Masons. (See Stone-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, 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. Who is the author of the legend 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 symbolized by Cromwell.

The Rosicrucian System. The system of Masonry taught by Rosæ 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 Clermont 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 Hunds.

Rosæ, Philipp Samuel. Born at Zeeburg; one time a Lutheran clergyman, and in 1757 rector of the Cathedral of St. James at Berlin. He was initiated into Masonry in the Lodge of the Three Globes, and Von Printzen having established a Chapter of the high degrees at Berlin on the system of the French Chapter of Clermont, Rosæ was appointed his deputy, and sent by him to propagate 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 Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the high degrees, engraving them on the English system, which alone had theretofore known in those countries. Rosæ was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halie, he, in 1768, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and Rosæ, after he had faded away from the knowledge of the Masonic world, we can learn nothing of his subsequent life, nor of the time or place of his death.

Rosæ. The symbol of the rose among the ancients was twofold. First, as 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 symbology, 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 ("Flag of Spies of Palestine") calls him "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix Degree. Reghellini (vol. 1., p. 353), 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 parallel 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 a theorist, 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 Philosophic Scottish Rite;
4. The Twelfth Degree of the Elect of Truth;
5. The Eighteenth Degree of the Mother Scottish Lodge of Marseille;
6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

Rose Croix, Brethren of the. Thory says ("Fondat. du G. Or.," p. 163) that the Archives of the Mother Lodge of the Philosophic 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 organisation of Christian Rosenkrus. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

Rose Croix, Jacobite. The original Rose Croix conferred in the Chapter of Arras, 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 as many systems, 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 Sovr. 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, Magnetic. The Thirty-eighth Degree of the Rite of Mirrart.

Rose Croix of Germany. A Hermetic degree, which Ragon says belongs rather to the class of Elus 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 panaceas or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethen Congress at Paris in 1785, gives the following history of the organisation of this society:

"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 heretical 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. T., the initials of Igne, Aer, Aqua, 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 Thory (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 seraphic priest of Alexandria, a magus of Egypt named Ormeusius, or Ormus, who with six of his companions was converted in the year 96 by St. Mark. He purified the doctrine of the Egyptians according to the new revelation of Christ unity, and founded the society of Ormus, that is to say, the Sages 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 Solomonic wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Masonic Secrets, of Hermetic Secrets, etc.

Severals 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 Mirrâm, and some others affix to the title of Rose Croix 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 Benevolence (Chevalieres 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 Jesuitical system as first promulgated in the Rose Croix Chapter of Arras.

**Rose Croix of the Grand Rosary.** (Rose Croix du Grand Roseaire.) The Fourth and highest Rose Croix Chapter of the Primitive Rite.

**Rose Croix, Philosophia.** A German Hermetic degree found in the collection of M. Pyrnon, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that that Rite is only a continuation.

**Rose Croix, Prince of.** French, Soucciain Prince Rose Croix. German, Prinz vom Rosenkrus. 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 Encampments 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 confounded 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 Prince of Rose Croix," sometimes "Princes of Rose Croix de Heredom," and sometimes "Knights of the Eagle and Pelican." In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; 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 Degrees of Rose Croix has, perhaps, often been confounded with the Kabbalistical and alchemical sect of "Rosicrucians," or "Brothers of the Rosy Cross," among whose adepts the names of such men as Roger Bacon, Paracelus, 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 emblems 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 croix, the cross, a chemical hieroglyphic of light.

The 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 1185, and he adds that Prince Edward, the son of Henry III. of England, was admitted into the Order by Raymond Lully in 1186. 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 Andrèa, the reputed founder of the Rosicrucian fraternity. But the Rose Croix of Masonry and the Hermetic Rosicrucianism of Andrèa 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 1894, under the title of Über den Ursprung und die vornehmsten Schicksale der Orden der Rosenkreuzer und Freimaurer, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons; and Higgins, in his Anc.
capitale (ii, 388), 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 in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on the Origine de la Rose Croix (1857), and has, with true Gallic insouciance of names, spoken indifferently of the Rose Cross Masons and the Rosicrucian Adepts; his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German secretary of the Philaletheian Society at Paris, says that the Rose Croix and the Masons were united in England under King Arthur. (Acta Lat., i, 336.) 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 Croix Degree, or, at least, of its emblems, in the Symbola divina et humana pontificum, imperatorum, regum und J. T. Pott, or Tostius, the historian 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 Tostius and those of the Rose Croix. Robison (Proofs, p. 72) also charges Von Hund with borrowing 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, and without any consideration of facts, declares that the degree was invented by the Jesuits for the purpose of counter-mining the insidious attacks of the free-thinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the degree and giving to all its symbols an astronomical significance. Clavel, you know, 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, "instincting 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 mere vague assertions of the connection of the Jesuits with the Rose Croix Degree.

Oliver (Landm., ii, 81) says that the earliest notice that he finds of this degree is in a publication of 1615, entitled La Réformation universelle du monde entier avec la Fama 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 Croix with the Alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy 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 1314, this monarch instituted the Royal Order of Here
dom and Knight of the Rosy 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 Croix de Hereden 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 simi

larity in the names of the degrees of "Rose Croix de Hereden," and "Heredom and Rosy 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 Croix received its organization as a Masonic grade.

We have this much 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 Rose Croix." The Charter of this body is now extant in an authenticated copy de
posited 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 our sorrows and misfortunes, under that of Rose Croix." From this we may infer that the title of "Rose Croix" was first known in 1747; and that the degree had been formerly known as "Knight 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 organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Rite, its organization 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 ancient degree was one of a restricted membership, in which the peculiar theological dogma is retained, and the degree is made cosmopolitan in its character.

It was, indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites, and 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 Ezechias 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 ceased to be of value in this degree; for it 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 ing on earth. Everything, in short, about the degree, is Christian; but, as I have already said, the Christian teachings of the degree have been supplanted by 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 today.

Rose Croix, Rectified. The name given by F. J. W. Schroeder to this Rite of seven magical, theosophical, and alchemical degrees. (See Schroeder, Friedrich Joseph Wilhelms.)

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 Prince 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 adventurer, Franz Rudolph Van Groening, but whose proper name, Wadsack, says, was Franz Matthias Groessen; established, as a financial speculation, at Berlin, in 1776, an androgynous society, which he called Rosen 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 life
and adventures of the founder and the secrets
of the Order were published in 1789, by
Friederich Wadseck, in a work entitled Leben
und Schicksale des berühtgen F. R. Von
Groening.

Rosenkreuz, Christian. An assumed
name, invented, it is supposed, by John Val-
entine Andrea, by which he designated a fic-
titious 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 Freemasons, 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 be-
tween the two to render the history of Rosi-
crucianism highly interesting to the Masonic
student.

There appeared at Cassel, in the year 1614,
a work bearing the title of Allgemeine und
General-Reformation der gansen witten Well.
Bürgerlichen Knechts Fraternitäts des Lüblichen
Ordens des Rosenkreuzes an alle Gelehrte und
Haupt Europä geschrieben. A second edi-
tion appeared in 1615, and several subsequent
ones; and in 1653 it was introduced to the
English public in a translation by the cele-
brated adept, Thomas Vaughan, under the
title of Fame and Confession of Rosi-Cross.

This work has been attributed, although not
without question, to the philosopher and
theologian, John Valentine Andrea, who is re-
ported, on the authority of the preacher, M. C.
Hirschen, to have confessed that he, with
thirty others in Wurtemberg, had sent forth
the Fama Fraternitatis; that under this veil
they might discover who were the true lovers
of wisdom, and induce them to come forward.
In this work Andrea gives an account of the
life and adventures of Christian Rosenkreuz, a
fictitious personage, whom he makes the
founder of the pretended Society of Rosi-
crucians.

According to Andrea'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 100 years, he started
with one of the monks on a pilgrimage to the
Holy Land. On the island of Cyprus, the monk
was taken sick and died, but Rosenkreuz pro-
ceeded on his journey. At Damascus he remained for three years, de-
voting himself to the study of the occult sci-
ences, taught by the sages of that city. He
then sailed for Egypt, where he continued his
studies; and, having traversed the Medi-
terranean, he at length arrived at Rome, in
Morocco, as he had been directed by his mas-
ters of Damascus. He passed two years in
acquiring further information from the phi-
losophers of Africa, and then crossed over into
Spain. There, however, he met with an un-
favorable reception, and then determined to
return to Germany, and give to his own coun-
trey the benefit of his studies and re-
searches, and to establish there a society for
the cultivation of the sciences which he had
acquired during his travels. Accordingly, he
selected three of the monks of the old convent
in which he was educated. To them he im-
parted 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 gratuit-
tously for all the sick who applied to them.
But the number of their patients soon ma-
terially 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 soci-
ety 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 Chris-
tian, and the others to travel, but to return at
the end of each year, and mutually to com-
municate the results of their experience. The
two who had remained at home were then re-
lieved 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 prac-
tise without pecuniary reward; 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 Holy Spirit, or send an
excuse for his absence; that each one should,
during his life, appoint somebody to suc-
cede him at his death; that the letters R. C.
to be their title and watchword; and
that the brotherhood should be kept a secret
for one hundred years.

At the age of 100 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, however,
continued, not without 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 last
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 at-
tempted to remove to a more fitting situation
the memorial table on which was inscribed
the names 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, "Post CXX
Annos Patrem"—after one hundred and
twenty years I return, and turning 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 Rosenkreuz. Other later inscriptions about the apartment—such as Jesus misi omnia; Legis yugum; 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 Rosenkreus in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucian society, as given by Andrea in his Fama Fraternitatis. It is evident a romance; and scholars now generally assign 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 Rosenkreus 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 people of the generations, pre-inted their claims to skill in Alchemy and Kabbalism. No answers, of course, having been received 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 Rosenkreus was their founder, and that they had affiliated 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 Rosenkreus, 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 Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord Bacon the notion of his Instauratio Magna. But, as Vaughan says (Hours with the Mystics, ii, 104), the name Rosricusian became by degrees a generic term, embracing every species of doubt, pretension, arcana, elixirs, the philosopher's stone, theoretic ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, and several other writers have placed the Rosicrucians sprang out of Rosicrucianism. 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 operative art. The latter had its cradle in the Stone-Masons of Strasbourg and the Masters of Como 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 Rose Croix Masonry, and adopted the symbol of the Rose and Cross. 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 it, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian arc 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 Alchimia Fugiens gives the following collection of the most important symbols: A philosopher is measuring with a pair of compasses a circle which surmounts 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: "Fao ex mare et feminam circulum, inde quadrangulum, hinc triangulum, fao 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 Hitchcock, 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" symbolized 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 Gassetti (Eccles. Phil. Flud. sect. 15), first, and then Moesheim (Hist. Eccles., iv. 1) deduce it from two words: deo, dew, and crus, 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 luz 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 Moesheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philospher'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 "Fraternitas Rosae Crucis," or "the Fraternity of the Rosy Cross." If the idea of dew had been in the mind of Andrei in giving a name to his society, he would not have called it "Fraternitas of the Dewy Cross," not that of the "Risy Cross," "Fraternitas Rosae Crucis," not "Rosen Crucia." 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 suppose that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rosicrucians. 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 symbol borrowed from the Pagan mythologers, and not likely 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:

"Den Christen Herr auf Rosen zehnt,
Wenn's mitten unter's Kreuzes sieht,"
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 delved in abstruse studies; many became Authorities, 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 Kabala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapped 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 Rosicrucian 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 exercise of their arts. 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. McChesney.
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 Picus di Miranda, who died in 1494; 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 unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain 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. Weasel's Fama Fraternitatis, the curious work Secretioris Philosophiae Consideratio, and Cum Confessione Fratrum, by P. A. Gabella, with Fludd's Apologia, the Chemische Hochzeit of Christian Rosenkreus, by Valentine Andrex; and the endless number of volumes, such as the Fama Ramiens, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosicrucian doctrines 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 members of an old German association which had some similarity of his observation during some of his researches. Bro. Little Anglicised it, giving it a more perfect system. The purpose of Robert Wentworth Little 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 dispel 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 end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty cooperation.

Rosicrucians 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 organisation; 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.)

Rosicrucian 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 institution 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, and contribute to the support of the church, protect pilgrims, advance honor, and suppress crime. They were to administer to the care of soldiers wounded in the service 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 Manchester, 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.

Rosicrucian Tower 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 question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Mont-
money to have been intended as beacons; by Vallancey, as receptacles of the sacred fire; 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.

**Bowers.** See Knight Rower.

**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 1859, a Royal Arch apron was prescribed, consisting of a lambakin (silk or satin being strictly prohibited), to be lined 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 conjoined 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 trilified, 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 haia-

**bahir, 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 of 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. Few Royal Arch Masons should also wear at his buttonhole, 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.)

**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. Dassigned'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, draw a larger pay than all other 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, 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 probations), 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 'ormality, and as it is an organ'd 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 unequatable, so that there cannot be the least hinges to hang a doubt on, but that they are most excellent Masons."

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, 1732, when "A formal complaint was made by several brethren against Thos. Phealon and John Macky, better known as 'Jeg of Mutton Masons' for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some brothers 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., dated December 22, 1753, three brethren were raised to the degree of Royal Arch Mason (for a facsimile of this entry see Ars Quatuor Coronatorum, 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 Duckerley 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 Freemasonry (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 and known as the ancient word of a Master Mason," and considers that "according to this idea, that which was once lost, and then found, in 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 Eneas, but with the repairing of the Temple by Josiah, the three chief Officers, or Principles, 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 a number of Royal Arch Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his Cemestoria Hibernica, Fasciculus I., says, "It (the Royal Arch Degree) is not a separate entity, but the complete 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."

Royal Arch, Grand. The Thirty-first Degree of the Rite of Misraim. 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,
1796, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an ad-
journed meeting was held, whereat it was re-
solved 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 impor-
tant convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, G. Secretary, in his in-
troduction to the Records of Capitular Masonry in the State of Connecticut, says, after men-
tioning the names of the Chapters represented at the organization of the Grand Chapter in 1798: "In tracing their history it will be ob-
served that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbrouck, No. 8," 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. P. Grand Chapter of R. A. Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to mem-
bership 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 tradi-
tion fixes the year 1763. For years it wielded the powers of a Grand Chapter, and until 1797, 1801, was 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 Connecti-
cut, although the G. 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 offshoot of the former), who at that time re-
fused to place themselves under its jurisdic-
tion. In 1806, Old Chapter enrolled itself as "Ancient" under the State Grand Body, ac-
cepted the number one, and was further hon-
bored by having its H. Priest, James Woods, elected Dep. G. H. Priest. (See Pennapi-
sium.)

Royal Arch Jewel. The jewel which every Royal Arch Mason is permitted to wear as 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 eminently 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 Ma-
sonry. 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 Key-
stone, 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 investiga-
tion of the mysteries connected with the Royal Arch, the 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 ear-
nest research: “The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master.” It is presumable this Lodge de-
rived its authority from the Grand Lodge (Ancient) of England, as did that of the same name in Philadelphia, whereby it was au-
thorized to confer the Holy Royal Arch De-
gree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to
conferring the Royal Arch Degree when it joined the Grand Lodge of New York.

Comp. 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 Joseph Warren, Esq.," was made a Royal Arch Mason. No record appears between March 28, 1773, and March 20, 1789. In an old register-book, dated April 1, 1789, is found "Original members, April 1, 1789, M. E. William McKeen, H. P." The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. On November 28, 1793, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter. "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 Massachusetts was organized by delegates from St. Andrew's Chapter, Boston, and King Cyrus Chapters, at a meeting held at 10 a.m., June 7, 1810. It met at the Masons' Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th 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 Thirtieth Degree of the Ancient and Accepted Scottish Rite.

Royal Arch of Zerubbabel. The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon 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 several officers. The High Priest wears in imitation of the high priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and mitre. The King wears a royal 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 Soljourner 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 the robes bear either an historical or symbolic 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 constitutional 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, EN APXH HN O ATOX, i.e., "In the beginning was the Word; beneath, the word JEHovah written in Kabballistic 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 interlaced triangles and a sun in the center, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of shewbread. 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 originally taken from the Master's Degree, because they properly belong to that degree, according to the English lecture, and were afterward restored to the American Mason who will find in this board how little his system has varied from the primitive one practised at Chester, since all the emblems, with the exception of the last three, are still recognised as Royal Arch symbols according to the American system.

Royal Arch Word. See Tetragrammaton.


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 Ark Council. The language of the Order is peculiar. The Supreme body is called a "Grand Ark;" subordinate Lodges are "vessels;" organizing a Lodge is "launching a vessel;" to open a Lodge is "to float an ark;" to close a Lodge is "to sink an ark." 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 London Monthly Magazine for December, 1793 (vol. viii. p. 224), calls it "one of the freemasons' degrees in Freemasonry," and thus describes the organisation: "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 Randall, 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 dress a scarlet ribbon, representing a rainbow, with an apron fancifully embellished 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.
ROYAL

and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel."

Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand.

The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley, which does not speak much for the poetical taste of the Mariners or their laureate:

"They entered safe—lo! the deluge came
And some were protected but Masons and wives;
The crafty and knavish came floating along.
The rich and the beggar of profligate lives:
It was now in woe,
For mercy they call To old Father Noah.
And loudly did bawl,
But Heaven shut the door and the ark was afloat.

To perish they must, for they were found out."

Royal Art. The earliest writers speak of Freemasonry as a "Royal Art." Anderson used the expression in 1723, and in such a way as to show that it was even then no new epithet. (Constitutions, 1723, p. 5.) The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an art?" and next, "Why is it said to be a Royal Art?"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a "Royal Art" in 1693, when William III., of England, was initiated into its rites; and Gädicke, in his Freimaurer Lexicon, states that some have derived the title from the fact that in the times of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuart, and labored for the restoration of Charles II. to the throne. He himself, however, seems to think that Freemasonry is called a Royal Art because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the profane, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation—something more consistent with the moral and intellectual character of the Institution. Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a Royal Art. Our first business will be to find a reply to the former question.

An art is distinguished from a handicraft in this, 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 handwerk 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. Eighty or a hundred years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They felled 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 skilful architect, and formed a goodly 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 handicraftsmen—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skilful 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 spots 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 handicraftsmen 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 is immaterial to the theory, provided that the foundation is 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 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 even with them their tools of stone, but were occupied solely in developing the religious idea 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, would I cite the language of the Apostle Paul, 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 denominated the "Royal Art." And here we must abandon all thought that this title comes in any way from the connection of Freemasonry 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 portals, are no longer kings, but brethren.

In the Lodge all men are on an equality, and there can be no distinction of 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 is there no subjectiv save 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 fulfil 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: "It 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, suitable, 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 definition apply to Freemasonry as the Royal Art. It has already been said that the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of an operative 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-masons 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 art
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 fur-
ther 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 cor-
nerstone, in whom all the building fitted
together, groweth unto a holy temple in
the Lord; in whom also ye are bucked to-
gether 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 master builders 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
raise 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 influ-
ence. The old Greeks had from the two
words oikos, "a house," and domes, "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 oikos, "a
house," and facere, "to make," constructed
their word edificare, which always meant
simply "to build a house," and in this plain
sense it is used by Horace, Cicero, and all
the old writers. From the New Testa-
mament writers began to symbolize man as a
temple or holy house for the habitation of
God, and when they spoke of building
up this symbolic house, although it
was a moral and spiritual growth to which
they alluded, they used the Greek word
oikodomos, and their first translators, the
Latin word edificare in a new sense, meaning
"to build up morally," that is, to educate,
to instruct. And as modern nations learned
the wealth of Christianity, they imbibed 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 edificare, in Spanish edificar, in
German erheben, and in English edify, each
of which literally and etymologically means
"to build a house," has also the other sig-
nification, "to instruct, to improve, to edu-
cate." 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 sym-
bolism 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
ourselves—that love which suffareth long
and is kind, which is not easily provoked,
and thinketh no evil—that 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 man how to perfect
his temple of virtue by pursuing the "moral
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 "Wahr-
heit 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 Astrea.

"Every king will be a Freemason, even
though he wears no Mason's apron, if he
shall be God-fearing, merciful, good, and
d kind; if he shall be true and fearless, obedient
to the law, his heart abounding in reverence
for religion and full of love for mankind;
if he shall be a ruler of himself, and if his
kingdom be founded on justice. And every
Freemason is a king, in whatsoever condition
God may have placed him here, with rank
equal to that of a king and with sentiments
that become a king, for his kingdom is love,
the love of his fellow-man, a love which is long-
suffering and kind, which believeth all things,
believeth all things, hopeth all things, endur-
et all things."

And this is why Freemasonry is an art,
and of all arts, being the most noble, is well
called the "Royal Art."

Royal Ax. See Knight of the Royal Ax.

Royal Lodge. The Royal Arch lectures
in the English system say that the Royal
Lodge was held in the city of Jerusalem,
on the return of the Babylonish captives,
in the first year in the reign of Cyrus; over
it presided Zerubbabel the prince of the Jews,
Haggai the prophet, and Joshua the high
priest.
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 Escocher, 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 death, referring to the chief builder of the Temple.

The events recorded in this degree, looking at them in the ordinary 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 Apotheosis, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the eurasis, from another Greek verb which signifies "to discover. It is impossible to avoid seeing the coincidence between the system of initiation and that practised in the Masonry of the Third Degree. But the ancient initiation was not terminated by the eurasis or discovery. Up to that point, the ceremonies had been funereal and lugubrious in their character. But now they were changed from the mourning to rejoicing of the 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 apotheosis or illumination of the neophyte, when he was invested with a full knowledge of all the religious dogmas 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. There is also there is an illumination, a symbolic teaching, or, as we call it, an exsufflation with that which is the representative of Divine truth. The communication to the candidate, in the Master's Degree, of that which is admitted to be merely a representation of or a substitution for that symbol of Divine truth (the search for which, under 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 apotheosis 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 eurasis or discovery in the Master Mason's Degree and the apotheosis, 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 organized 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 rebaptism 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 Hymnic 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 faithfully wrought his task. It is, in short, the "Master's wages."
in the degree of Royal Master. The reward 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 symbolized the Speculative Mason, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consumed by the acquisition of truth. But the temple that he had been building is the temple 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 foundations. 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 Rosy Cross. The first may be briefly described as a Christianised form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Cumdees, who introduced Christianity into Scotland in the early centuries 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 by him upon certain Masons 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 Scotchmen; now that number has been much increased, and distinguished Masons of all countries are admitted to its ranks. When Prince Charles Edward Stuart, in his celebrated Charter to Arras is said to have claimed to be the Sovereign Grand Master of the Royal Order, "Nous Charles Edward Stuart, Roi d'Angleterre, de France, de l'Irlande, et d'Espagne, et 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 Croix, says Bro. Reitam, was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. L'Auvert, about 1782 or 1783. The Chapter at Arras 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, to make it "understood of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix Degree is most probably the genuine descendant of the old Rosicrucians, and no doubt it has always had a more or less close connection with the Templars.

Crawes 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 Messiah 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 lost word. The ritual states that the Order was first established at Icolmilk, 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 reinstated the Order, admitting into it the Knights Templier who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks 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 adds, "C'est ce fait que Larcier, in the first edition of his History of the Grand Lodge of Scotland, has not mentioned it. Oliver, however, as it will be seen, has 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 historical.

Thory (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 composed 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. D. M. at Kilwinning, reserving to himself and his successors forever the title of Grand Masters."

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 there is 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 Caledonians, as is 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 degree 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 Symbolic 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 one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figured description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernised, 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 legally 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, 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, 1314, the 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 to identity, which appears to indicate a very intimate relation of one to the other."

And now recently there comes Bro. Randolph Hay, of Glasgow, who, in the London Freemason, gives us this legend, which he is pleased to call "the real history of the Royal Order," 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 Maccabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterward in Britain, and amongst them was one Aboliah, the then possessor of the document necessary to find the hidden treasures. As is well known, buildings were then in progress in Edinburgh, or Dun
Edwin, as the city was then called, and thither Aholibah 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 those formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the Romans invaded 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, and on that occasion. I may dismiss these two venerable relics in a few words. Wilson, in his Memoirs of Edinburgh, (2 vols, published by Hugh Paton,) in a paper 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 Pretorians. Now, these facts are 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 the midst of the scene of the death of the 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 Scot’s 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 profounder 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 Sardinia, 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 Initiated Brothers of Asia, also called the True Rose Croix.


R. S. Y. C. S. An abbreviation of Rose Cross in the Royal Order of Scotland.

Ruchiel. 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 texts in Philosopher Masonry.

Ruffians. The traitors of the Third Degree are called Ruffians 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 uncouth and without 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 recondite reference to the Hebrew names of God. But there is, I think, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the Divine names. And again, the literal 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 recondite 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 signification to the minds of the initiated 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 Ghiblin, are spoken of by Anderson, meaning Gibbim,
as stone-cutters or Masons; and the early rituals show us very clearly that the Fraternity in that day considered 
Ghiblim 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 Ghiblim 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 Ghiblim. The steps of corruption between Ghiblim and Jubelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these ancient Masons, when he reads the Old Manuscripts, and finds such verbal distortions as Nembracch for Nimrod, Esugel for Esugel, and Asynon for Hiram. Thus, the first corruption was from Ghiblim to Gibilum, which brought 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 Gibilum they manufactured Jibilem and Jibileum. 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 wrote Ghiblim, Gibilum, Jubelum, 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 Fellow-Craft applied to the Temple. He was the Fellow-Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of words in the same way, with the same change in the termination of the word from um to a in one, and from um to o in the other, thus preserving, by a similarity of names, 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 conformable to history. The change from Gibilum, or rather from Gibilum 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-
monglish 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 his actions to have eternity in view. The twenty-four-inch gage is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; 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, he is enabled to lay down on the trestle-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 founded upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the brotherhood. The professed soldiers were to wear a white costume, and the serving brethren were prohibited from wearing anything 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 secure 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 noble sport of lion-hunting is permitted, because the lion, like the devil, goes about continually seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the Knights, and to the art of the templar wares; the first article relates to the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to participate in an composition as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse 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, "shun 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.

Rulers. Obedience to constituted authority has always been inculcated by the laws of Masonry. Thus, in the installation charges 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 patronies 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 1760. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II. declared herself the Protectress of the Order.

In 1765 the Rite of Melesino, 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 Strict Observance Rites practised by the other Lodges. In 1788 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, direct 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 I., 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. Boeber, 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 Russians was established, of which M. Boeber was deservedly elected Grand Master. (Acta Lato-morum, i. 218.) Freemasonry now again flourished, although in 1817 there were two Grand Lodges, that of Astras, 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, 1822, the Emperor Alexander, instigated, it is said, by the political condition of Poland, issued a decree ordering 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 Chlysty, which was originated by a peasant named Philippoff, in the seventeenth century. The Skopias practise self-mutilation and other horrors. They are rich, and abound throughout Russia and in Bulgaria. Second, the Mointnists, 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. S, Samech.) The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name Samech יסוי, Punctus or Pimnas. The Hebrew letter Shin (a tooth, from its formation, $=$) is of the numerical value of 300.

Sadah. One of a certain Indian sect, who have embraced Christianity, and who in some respects resemble the Quakers in their doctrine and mode of life. Sometimes written Saadah.

Sahalim. The worship of the sun, moon, and stars, the שבר השמי, Tamra Hashmim, "the host of heaven." It was practised in Persia, Chaldea, India, and other Oriental countries, at an early period of the world's history. (See Blazing Star and Sun Worship.)

Sabbath. (שָׁבָתָּה, Jehovah Ta-bath, Jehovah of Hoste, a very usual appellation for the Most High in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentaeth.)

Sabbal. ("The Burthen.") 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 labor, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

SABIANISM. See Solonism.


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 Institutes, 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 1782, this title is given to any masonic Rite. Thus in Article XVI.: “At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make their solemn pledge of fidelity to the Institutes, Statutes, and General Regulations of High Masonry.” In this document, the Rite is always called “High Masonry” and any 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 Kadosh. Hearing 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 hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrin, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all those elders 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 from God and 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 them to their children, and those again to theirs, from age to age.”

The Sacred Law is repeated in the ritual of the Fourteenth Degree A. A. Scottish Rite.

Sacred Lodge. In the lectures according to the English system, we find this definition of the “Sacred Lodge.” The symbol has not been preserved in the American ritual. Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow’s son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon 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 establish the word of God, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

Sacerdote. (Sacrificant.) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Sacrifice, Altar of. See Altar.

Sacrificial. (Sacrificatoire.) 1. A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais. 2. A degree in the collection of Pyrion.

Sadda. (Persian Sadar, the hundred gates.) A work in the Persian tongue, being a summary of the Avesta, or sacred books.

Sadducees. (Zedukim.) A sect called from its founder Sadoc, who lived about 250 B.C. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the acts, words, or doctrines of the third sect of the Jews, the Essenes; whereas, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons.

Sadiq, Henry. (Born 1840, died 1911.) One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 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. 1950, and in 1886 he was a founder and first Master of the Walsingham Lodge, No. 2143; in 1889 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 189, and became 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-
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 of 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 1837 appeared 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 Duncieterly; in 1898, Masonic Reprints and Historical Revolutions; in 1904, Some Memorials of the Globe Lodge, No. 25, also the Illustrated History of Emulation Lodge of Improvement, No. 263, and in 1906, the History and Records of the Lodge of Emulation, No. 21. [E. L. H.]

Sagitta. The keystone of an arch. The abscissa of a curve. 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 pences to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it. He also obtained of the King a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was therefor 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 of Isis Fawcets for the Lovers of Secrets, we find the following statement in reference to the Masonic character and position of Alban (p. 47):

"In the following (the third century), Gordian sent many architects over into England, who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius 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, then, than to make him, as for 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 lost—St. Alban was thereby 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 Presten 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 there 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 be content with taking him as the representative of that builder, if he was not the builder himself; and he will recognize 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 Albans, Earl of. Anderson (Constitutions, 1738, p. 101) says, and, after him, Presten, that a General Assembly of the Craft was held on December 27, 1663, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and John Webber Wardens. Several useful regulations were made at this assembly, known as the "Regulations of 1663." These regulations are given by Anderson and by Presten, and also in the Roberts MS., with the addition of the oath of secrecy. The Roberts MS. says 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 (I. 602): “And some after that came Seynt Adhabel into England, and he converted Seynt Albot to Cristendome”; where, evidently, St. Adhabel is meant for St. Amphibalus. But amphibalus is the Latin name of a cloak worn by priests over their other garments; and Higgins (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. Andree.)

Saint Andrew, Knight of. See Knight of St. Andree.

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. Lennard says that, according to a tradition, he placed himself at the head of the corporations of builders, and was recognised 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 “Legends 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 Templars, and “sordid,” 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, untrammelled in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

Saint Constantine, Order of. Pre-
lished his court after his expulsion from Eng-
land, and where he died. Oliver says (Landam.
ii., 26), 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 that system of innova-
tion which subsequently threw the Order into
confusion by the establishment of a new de-
gree, which they called the Chevalier Mason
Escozias, and which they worked in the Lodge
of St. Germain. But Oliver has here antici-
pated history. James II. died in 1701, and
Freemasonry was not introduced into France
from England until 1735. The exiled house of
Stuart undoubtedly made use of Masonry as
an instrument to aid in their attempted res-
Toration; but their connection with the In-
stitute must have been after the time of
James II., and most probably under the aus-
pices of his grandson, the Young Pretender,
Charles Edward.

Saint John, Favorite Brother of The
Eighth Degree of the Swedish Rite.

Saint John, Lodge of. See Lodge of St.
John.

Saint John of Jerusalem, Knight of. See
Knight of St. John of Jerusalem.

Saint John's Masonry. The Constitu-
tions of the Grand Lodge of Scotland (ed.
1848, chap. ii.) declare that that body’s prac-
tices and recognizes no degrees of Masonry
but those of Apprentice, Fellow Craft, and
Master Mason, denominated St. John's Ma-
sory.

Saint John's Order. In a system of Ma-
sory which Oliver says (Mirror for the Jo-
annites, 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 appel-
lation occurs in the obligation:

“That you will always keep, guard, and conceal.
And from this time you never will reveal.
Either to M. M., F. 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
“Order of the Knights Hospitallers.”

St. John the Almoner. The son of the
King of Cyprus, and born in that island in the
sixth century. He was elected Patriarch of
Alexandria, and has been canonized by both
the Greek and Roman churches, his festival
among the former occurring on the 11th of
November, and among the latter on the 28th
of January. Basot (Mon. du France-Mason.,
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 quitted his country and the hope of a
throne,” says this author, “to go to Jerusa-
lem, that he might generously aid and assist
the knights and pilgrims. He founded a hos-
pital and organized a fraternity to attend
upon sick and wounded Christians, and to be-
stow 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. Nei-
ther war, nor pestilence, nor the fury of the
infidels, could deter him from pursuits of be-
nevolence. 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 imi-
tate 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 Johannite Masons, p. 39), very properly
shows the error of appropriating the patron-
age 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 23d and November 11th. He has,
however, been selected as the patron of the
Masonic Order of the Templars, and their Com-
manderies are dedicated to his honor on
account of his charity to the poor, whom he
called his "Masters," because he owed them
all service, and on account of his establish-
ment of hospitals for the succor of pilgrims in
the East.

Saint John the Baptist. One of the pa-
tron saints of Freemasonry, and at one time,
indeed, the only one, the name of St. John the
Evangelist having been introduced subse-
quently to the sixteenth century. His festival
occurs on the 24th of June, and is very gener-
ally celebrated by the Masonic Fraternity.
Dalcho (Ahit. Res., p. 150) says that “the
sacred integrity of St. John the Baptist, which
induced him to forego every minor considera-
tion 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 institu-
tion.”

The Charter of Cologne says: “We cele-
brate, annually, the memory of St. John, the
Forerunner of Christ and the Patron of our
Community. The Knight Hospitallers 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 ear-
liest Masons adopted St. John the Baptist,
and not St. John the Evangelist as their pa-
tron. It is worthy of note that the Grand
Lodge of England was revived on St. John the
Baptist’s Day, 1717 (Constitutions, 1788, p
168), 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 1737, when the Grand 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 Legger. See Adcock, 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 kingdom. 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 unengaging 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 thoughts. 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, with some success, 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 erreurs de l'Église révélées au principe universel de la Science*. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unimpeachable 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 Philadelphia. 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 1776 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martines Paeschallis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paeschallis, and established what he called a Rectified 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 Ecossisme of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, 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 their founder—but for an active zeal in practical 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 Nicaise. A considerable sensation was produced in Masonic circles by the appearance of a work, entitled *Saint Nicaise, oder eine Sammlung merkwürdiger Maitreischer Briefe, für Freimaurer und die es nicht*. A second edition was issued in 1786. It had been republished in 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 account of his health, and who had learned the mode of work in England and Germany, and had become dissatisfied with both, and had retired into a cloister 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 Sprengelsheim, who was an ardent friend and admirer of Von Hund, in a work entitled *Anti Saint Nicaise*, which was immediately followed by two other essays by the same author, entitled *Archimedes*, and *Scalo Algebraico Economica*. These three works have become exceedingly rare.

Saint Paul's Church. 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 advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Fuselier’s Rite—which is occupied in the critical examination of the various theories on the origin of Freemasonry among the seven sources that are considered, the building of St. Paul’s Church is one. Nicolai 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 building 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 Masonry. 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 Saints John,” so frequently mentioned in the ritual of Symbolic Masonry, were St. John the Baptist and St. John the Evangelist, which see. The original dedication of Lodges was to the “Holy St. John,” meaning the Baptist.

Saints John, Festivals of. See Festivals.

Saint Victor, Louis Guillemain de. A French Masonic writer, who published, in 1784, a work in Adonhiramite Masonry, entitled Recueil Précieux de la Maçonnerie Adonhiramite. 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 at one time possessed. Subsequent to the publication of his Recueil Précieux, he wrote his Origine de la Maçonnerie Adonhiramite, a learned and interesting work, in which he seeks to trace the sources of the Masonic initiation to the mysteries of the Egyptian priesthood.

The Cecinah, which see.

Sakti. The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was implanted in the Tantric (“Instrument of Faith”), a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a “fifth Veda.”

Salaam. 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 Salah-ed-din, Yusuf 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 Moemel hero of the third Crusade, and the beau-ideal of Moemel chivalry, he is one of the most imposing characters presented to us by the history of that period. Born at Takreit, 1137; died at Damascus, 1193. In his manhood he had entered the service of Noureddin. He became Grand Vizier of the Fatimite Caliph, and received the title of “the Victorious Prince.” At Noureddin’s death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians, until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca. The King of Jerusalem, two Grand Masters, and many warriors were taken captive, Jerusalem stormed, and many fortifications reduced. This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured 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 character in two of the Consistorial degrees of the A. A. Scottish Rite, mainly exemplifying the unimportance of Masonry.

Salvi, Francesco. An Italian philosopher and litterateur, who was born at Cesena, in Calabria, January 1, 1759, and died at Pacey, near Paris, September, 1832. He was at one time professor of history and philosophy at Milan. He was a prolific writer, and the author 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-Masoneria sotto il rapporto filantropico e morale.

Salt. A significant word in the high degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

Salle des Pas Ferlus. (The Hall of the Lost Steps.) The French thus call the ante-room in which initiates are placed before their admission into the Lodge. The Germans call it the fore-court (Vorhof), 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 Chapter 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 Ancient Mysteries of India.
SALT

Salt. In the Helvetian ritual salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Mason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian 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 Brother 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 and 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 the question, "Whence come you?" 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 1783.

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."

Salt. Among the Jews and the Samaritans in Palestine, of the kingdom of Israel, about 925 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 departed inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. (See Samaritans.) Samaritan, Good. See Good Samaritan.

Samaritans. The Samaritans were originally the descendants of the ten revolting tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans 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, Cuthah, Ava, Hamath, and Sepravalm. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and so abhorrent to the Jews. Hence, when they asked permission to assist in the pius work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto 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 Samaritans 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 Gibeonites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Sinai, that the law was given. They also held that Melchisedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whereas they paid no reverence to Moriah as the site of the "Holy House of the Lord." A few of the sect still remain at Nabulus. 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.

Samothisarian Mysteries. 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 Voltairne (Dict. Phil.), "who were those Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothrace, and whence came they and their gods Cabiri?" (See Cabiric Mysteries.)
SANCTUARY

Sanctuary. The Holy of Holies in the Temple of Solomon. (See Holy of Holies.)

Sanctum Sanctorum. Latin for Holy of Holies, which see.

Sandalphon. In the Rabbinical system of Angelography, one of the three angels who receive the prayers of the Israelites and weave crowns from them. Longfellow 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 1882, 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, Sang 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 long lost sight of. When Merlin 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 myths of what has been called the Arthurian cycle. The old French romance of the Mort 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 Gaumont, should have said (Bulletin Monument, 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."

Sanhedrim. 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 Sanhedrim 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 Nazi, 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 Chazan, 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 Sanhedrim, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrim, that tribunal having been first established after the Macedonian conquest. The place in the Temple where the Sanhedrim 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.

Sapiole, 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 Viany.

Sapphire. Hebrew, סידה. 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 Moslems, as the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possession of the Holy Land compelled the Crusades, but to the organization of the military and religious orders of Templars and Hospitalers, whose continual wars with the Saracens constituted the most important chapters of the history of those times.

Sardinia. Freemasonry was introduced into this kingdom in 1737. (Rebold, Hist. des Tours Grandes éques, p. 688.)

Sardius. Hebrew, סָדִי, 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 Glaicke 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 analogous to the Zen-nar, 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.

Saskatchewan. The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1900, and formally resolved themselves into the "Grand Lodge of Saskatchewan." Twenty-five lodges out of twenty-eight located in the Province were represented. M. W. Bro. H. H. Campkin was elected Grand Master and was installed by M. W. Bro. McKenzie, Grand Master of Manitoba.

Mastro. One of the sacred books of the Hindu law.

Sat B’thal, 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 Society the appellation of the "Seven Brethren," hence the name. It embodies seven degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch.

The figure in opposite column is termed the Mystery of the Apex.

Satrap. The title given by the Greek writers to the Persian governors of provinces before Alexander’s conquest. It is from the Persian word satrab. The authorized version calls them the "kings lieutenants"; the Hebre, achashderpes, which is doubtless a Persian word Hebraized. It was these satraps who gave the Jews 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 Philosophical 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 1814.

Sayer, Anthony. At the revival in 1717, "Mr. Antony Sayer, 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 Desaguliers. 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 £22.0. 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. 29. A portrait of him by Highmore, the celebrated painter, is in existence, mezotinto copies of which are not uncommon.

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Johnson (p. 336), of Paul Whitehead, says: "The writer, in June, 1743, saw a mock procession of the Scal Miserables, which was not a success, as the designer had not taken into account the insubordination of the populace. The officers of the lodge were not able to maintain order, and the procession was stopped by a mob. The officers then tried to make a second attempt, but the mob became more violent and the procession was again stopped. The officers then decided to try a third time, but the mob became so angry that the officers were forced to abandon the procession. The mob then proceeded to the lodge and forced the officers to give them their money back. The officers then tried to explain their mistake, but the mob would not listen and threatened to burn the lodge.

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Scales, Pair of. "Let me be weighed in an even 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 recognised symbol of a strict observance of justice and fair dealing. This symbolism is also recognised in Masonry, and hence in the degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior degree, 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 or Penitent. Thus, 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 recognised badge of a pilgrim; so much so, that Dr. Clarke (Travels, 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 Pelagia, 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 peccum Jacoborum—the comb shell of St. James. Fuller (Ch. Hist., ii., 228) says: "All pilgrims that visit St. James of Compostella in Spain returned thence obosis conchis, 'all besheled about' on their clothes, as a religious donative they bestowed upon the road, when they 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 Sepulcher 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 practices 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. The religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them, while the Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inciting 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, consecrated 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 State alone preserves the less impressive didactic method of the English system. The rituals of the Continent of Europe pursue the same formal 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 Ordinanceis to be obseruit be all the Maister-Masons herein within this realm sett down be William Schaw, Maister of Wark to his Maiestie and generall Wardene of the said Craft, with the consent of the Maisteris efter specified." As will be perceived by this title, it is in the Scottish dialect. It is written
on paper, and dated XXVIII December, 1588. 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 by 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 1848; 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 1859, in his History of Freemasonry and the Grand Lodge of Scotland; and Murray Lyon in Hist. of the Lodge of Edinburgh gives a transcript and the last part in facsimile; and, lastly, by W. J. Hughan, 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. 85) of "Appendix Q. 2," in the Constitutions of the Grand Lodge of Scotland (1848). William Schaw was born in the year 1550, 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 in the King's Chamber at the Palace of Holyrood, 26th January, 1560-1. In 1584, Schaw became successor to Sir Robert Drummond, of Carmock, as Master of Works. He was an official appointed under his superintendence all the royal buildings and palace 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 Work, for the repairation and mending of the Castell of Strieluing, and in May, 1590, £400, by his Majesty's precept, was "deyvered" to William Schaw, the Master of Work, for repairation of the houes of Dunfermling, before the Queen's Majestie passing thaireto.

Sir James Melville, in his Memoirs, mentions that, being 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 this purpose he named Schaw and James Meldrum, of Seggie, 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 1589, previous to the king's marriage with the Princess Anna of Denmark, which was celebrated at Upleo, 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 16th of March, 1589-90, 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 Majestie to be effectuat be his Hienes Secret Counsell, and preparit agane his Majestie's returne in Scotland," dated in February, 1589-90. The king and his royal bride arrived in Leith on the 1st of May, 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 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, "restand of the last taxation of £20,000" granted by the Royal Buroughs in Scotland, the sum to be expended "in biggin and repairing of his Hienes Palace of Halyrud-house," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for "burde claythes and coverings to forms and windows bayth in the Kirk and Palace of Halyrud-house." 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 official account of the ceremonies states that he was, in addition to his office of Master of the Works, "Sacris ceremonias prepostuos" and "Regina Ques\tor," which Montefith has translated "Sacred 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 word relate to his holding the office of General Warden 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, 1602, and was buried in the Abbey Churh of Dunfermling, 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 (Hist. de la Fond. 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.

Schisms. 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 unknown 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 1729, 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. (Constitutions, 1738, 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 1785 irregular Lodges began, to be instituted as early as 1760, the first active schism is to be 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 1732 of the St. Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1737; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the city and country Grand Lodges; and in 1849 by the formation of the body known as the Philip's Grand Lodge. In 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 now so well settled and so universally recognized, that no seceding or schismatic body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, most generally remains perpetual. Reconciliation with a parent 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 there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes the schismatic body has been absorbed into Masonic brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a union; 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 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 Reisbretten" 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 very 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 1783. 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.

Scholarship. Oliver (Lond., ii., 374) speaks of "the secret institution of the Nabirin" 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 frequently disputed 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 close of the 1st century, when he was one of the most celebrated of them. They were scattered all over Palestine, and consisted of scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Oliver suggests, the Masonic Lodges of the present day. 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.

Schreper, Johann Georg. The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1768, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strtet Obervers, 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 such 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 clergyman, that he was an emissary of the Jesuits; but of the truth of this he has only his own unreliable testimony. He left Leipsic 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 Steinbach. 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 Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to 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 Historie Etat-Majestueux et Mystere de la Maçonnerie (p. 183). Schreper had much low cunning, but was devoid of education. Lemning sums up his character in saying that Oliver, though a man of the coarsest and most ordinary type, was the greatest of all the swindlers who ever chose the Masonic brotherhood for his stage of action.

Schroeder, Friedrich Joseph Wilhelm. A doctor and professor of pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental faculties by his devotion to chemical, alchemical, and theosophic pursuits. He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a school or Rite, founded on magic, theosophy, and alchemy, which consisted of seven degrees, four high degrees founded on these occult sciences being superadded to the original three Symbolic degrees. This Rite, called the "Rectified Rose Cross,"
was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg. Claye (‘Histoire Pélérase’, p. 153) 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 Claye, 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 practices. He must not be confounded with Fried- Ludwig 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 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 Mas- son, was his intimate friend. Through his influence, he was initiated into Freemasonry in 1774, in the Lodge Emanuel sur Malen- blume. He so soon after, himself, established a new Lodge working in the system of Zin- nendorf, 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 Emanuel, which office he retained until 1789. In 1784 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 Emanuel 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 heresiam and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder’s Rite, which, with few changes, has been adopted in the system 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 “Jachin and Boa” 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 Ger- man 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 English, 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 Master- bound, 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 recedes nothing higher than the Master’s Degree, it rejects all the developments that have resulted from the labors of the philo- sophic minds of a century. Doubtless in the high degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has threw away the latter. He 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 Ham- burg.

Schroeder’s Rite. See Schroeder, Fried- rich Joseph Wilhelm.

Schroeder’s System. See Schroeder, Friedrich Ludwig.

Sciences, Liberal. See Liberal Arts and Sciences.

Scientific Masonic Association. (Scientificer Freimaurer Bund.) A society founded in 1803 by Fessler, Moesdorf, 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 in vogue in 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 pecuniary interest, clothed rather with the simple duties of a moral and religious duty; 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 dauntless 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 trusty brethren to receive instruction.

Scorpion. A genus of Arachnida, of numerous species, with an elongated body, but no marked division between the thor-
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 Stik, and was solemnly cursed in all temples once a year.

Scotland. 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 architect or 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 Baron of Roslin, "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 claim, and empowered the Freemasons 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.

Scotland, Royal Order of. See Royal Order of Scotland.

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 of the latter has in general the signification of diminution or approximation, as in brackish, saltish, and similar words. But such in Scottich is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination siche. The word is used by the best writers.

Scottish Degrees. The high degrees 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 Ecossean.

Scottish Rite. French writers call this the "Ancient and Accepted Rite," but as the Latin Constitutions of the Order designate it as the "Antiqua Scoticius Ritus Acceptus," or the "Ancient and Accepted Scottish Rite," that title has now been very generally adopted as the correct name of the Rite. Although one of the youngest 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 civilised country of the world, and in many of them it is the only Masonic obedience. The history of its organisation is briefly this: In 1783, 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 "M. Hayes," who was invested 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 Daleho. 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 organisation 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 Council 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. Provos and Judge.
8. Intendant of the Building.
9. Elected Knight of the Nine.
10. Illustrious Elect of the Fifteen.
11. Sublime Knights Elect 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 CROSS.
17. Knight of the East and West.

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.
25. Knight of the Brazen Serpent.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of St. Andrew.

VI. CONSISTENCY OF SUBLIME PRINCES OF THE ROYAL SECRET.
31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

VII.
33. 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 Sofer, 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 1820, 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 1854 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 1845, 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 tests.

Scriptures, Reading of. 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 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 Wemyse, 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 those 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. This 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 cxrviii, 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 xii. 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 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the first grand offering, commemorative of our ancient brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 26th 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 Chian your images, the star of your god, which ye made yourselves."

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 Abiff 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 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 those 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 token."

In the Second Degree the passage is opened at Judges xii. 6:

"Then said they 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 give 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 spiritualized these symbols by supposing them to symbolise 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.

Scythe. In the classic mythology, the scythe was one of the attributes of Saturn, the god of time, because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorised 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. Upon which a legend 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 defined impression to be an impression on wax, "sigillum est cere 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 Piscis.

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 standing 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 signet 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 enlisted in his service the labors of the genii 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 no man or 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 this 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 me 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 Elephanta, in India, accompanying the image of the Deity, and 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 par excellence the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic 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. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists 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 dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent 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 Rites, where ecclesiastical 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, still reminding mankind that faith is gone, but the form remains, 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 preventive 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 secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed 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 Sceaux.

Search for Truth. This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins its search for the light with which is symbolised by the Word, 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 ascended, and his apostles after him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptians 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. For since that time the winds of Truth, such as dust appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up bits by bits until she could find the whole."

Secessors. During the anti-Masonic excitement 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, withdrew from the Order, and took part in the political and religious opposition to it. These men called themselves, and were recognised by the title of, "secessors" or "seceding Masons."

Second Temple. See Temple of Zorubbabel. Secrecy and Silence. These virtues constitute the very essence of all Masonic character; 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 secrec and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the highest 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 systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

If we turn our eyes back to antiquity," says Calocci, "we shall find that the old Egyptians had so great a regard for silence and secrecy 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 hand 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." (Candid Discouission, p. 50.)
Apuleius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence."

Lobeck, in his *Aplaoophamus*, 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 tetractys, 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.

**General Secretary.** The title given to the Secretary of the Supreme Council of the Ancient and Accepted Rite.

**Secret Doctrine.** The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics forming a connected system of commentaries on the law and the legends of the Talmudists. Of this secret doctrine, Maimonides 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 unlearned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, as 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 men 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 its 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 strewed 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 substituted. Later rituals reduce them to eight.

There are but two presiding officers—a Master, styled "Puissant," 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 institution of this degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute 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 theron 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 Master.** An honorary or side degree very commonly conferred in the United States. The communication of it is not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, de-
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voted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the first Book of Samuel, from the sixteenth to the twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered 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 statutes and formulary of reception.


Secret Societies. Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process 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 exception of these particulars, have no reservations from the public. And secondly, of those societies which, in addition to their secret modes of recognition 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 Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their exteriors scholars. Such, too, are the modern secret societies which have adopted an exclusive mode of life, the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organised, 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 incalculating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine 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 societies belong those which sprang up first in the Middle Ages, like the Veitn Gericht of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organised at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. 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 1848, 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. Volette: 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 prescribed by law.

M. Paulin Gillon: I would ask if Freemasonry is also to be suppressed?

M. Flocon: I begin by declaring that, under a republican government, every secret society having for its object a change 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 suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent. 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 conspiracies, 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 belong to such an association.

M. Coquerel: As to Freemasonry, your committee 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 society is one which seeks to conceal its existence and its objects.


Sectarianism. Masonry repudiates all sectarianism, and recognises the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life. (See Toleration.)

Secular Lodges. The epithet secular has sometimes, but very incorrectly, been applied to subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is unmeaning, 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 distinguished from eternal, and equivalent to temporal; pertaining to temporal things,
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things of this world: worldly; also opposed to spiritual, to holy." And every other ortho-
epi. 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-
trast into 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 un-
derstood 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,
derunder the denomination of Lodges of Free-
masonry, the meetings whereof have been
of a great measure directed to charitable purposes,
be 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."

Seeing. 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 Freemas-
ony, by a judicious use of this sense, in
which 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-
vantage of Masonic sight requires, for their
enjoyment, the blessing of Masonic light. Il-
uminated by its Divine rays, the Mason sees
where others are blind; and that which to
the uninitiated is concealed, to the Mason,
is to the initiated filled with the light of knowl-
edge and understanding.

Seekers. (Cheochara.) The First Degree
of the Order of Initiated Knights and Brothers
of Asia.

Sefid Schamsan. A secret Modem 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-
sorbed into the Divine Creator. The chief
worship was the Veiled Prophet.

Seljikin. The Arabic register of all the
wicked, also the title of the residence of Eblis.

Selaum Altekum, Esq. The Arabic salu-
tation of "Peace be with you"; which meets
with the response "Alethekm es Seloum."

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 con-
ferred 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
sorrow, silence, and darkness; the latter of
ergency and zeal. A Council is supposed
to consist of neither more nor less than
twenty-seven; but a smaller number, if not
less than nine, is competent to proceed 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 im-
portant secret or treasure which, after the
preliminary 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
mystics 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 same, while those referred
to in the degree of Select Master occurred
antecedent to the builder's death. Hence, in
the order of time, the events commemorated
in the Select Master's Degree took place
antecedent to those which are related in
the degree of Royal Master; although in Masonic
sequence the latter degree is conferred before
the former. This is the natural result of the
name of the Degree, inasmuch as the name is
given to the secret lodged in the degree.

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 recognized 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 legends, 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 acknowledged during
the latter part of the construction of the
Temple of Solomon; whereas the degree of
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 it, 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 United States continued to and until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent jurisdictions, namely, 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 1850 it refused to take any action on the subject of these degrees. In 1853 it disclaimed all control over them, and forbade the Chapters 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 Mason. 

Semester. The mot de semestre, or semi-annual 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 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognise the members who were not constant in attendance. And as those Masons who either belonged to an unrecognised 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.

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.

Senechael. 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 semne, house, and schalt, 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, 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. (See Warden.)

Senses, Five. See Five Senses.

Senses, Seven. See Man.

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, סֵפִירִים.) It is a plural noun, the singular being Sephirah. Buxtorf (Lex. Talm.) says the word means numerations, from SAPPHARI, to number; but the Kabbalistic writers generally give it the signification of splendoris, from SAPPHIRE splendid. The account of the creation and arrangement of the Sephiroth forms an important portion of the secret doctrine of the Kabbalists, 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 Kabbala.)

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 commemorating of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Masonry, which is profoundly 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 Commander. 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., סֵּרוּפִּים, Serûphím.) Singular Seraph, signifying "burning, fiery." Celestial beings in attendance upon Jehovah, mentioned by Isaiah. Similar to the Cherubim, having the human form, face, voice, 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 1334, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

**Serapis, Mysteries of.** See **Egyptian Masonry**.

**Sermons, Masonic.** Sermons on Masonic subjects, and delivered in churches before Masonic bodies or on Masonic festivals, are peculiar to the English and American Freemasons. Neither the French nor German, nor, indeed, any continental literature of Masonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, 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. Mackey's *History of Freemasonry in South Carolina* (pp. 15-20) will be found the account that the purists 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, however, is the first of these early sermons which has had the good fortune to be emblazoned 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 New- castle-upon-Tyne, in 1776, 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 Lodge of 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. W. Redman was 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 Evincing the Design of Freemasonry*. This work has also been annotated in a new edition by Dr. Oliver, and republished 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 power of the pulpit to the purity of the Institution of the *Serpent*. As a symbol, the serpent obtained a prominent place in all the ancient
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Initiations and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolised their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between 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 Isaac table. Higgins (Annals, i, 521) says that, from the faculty 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 it was a hieroglyphic of the 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, seraph 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. Ollier (History of Freemasonry) says that in Christian Masonry the serpent is an emblem of the fall and the subsequent redemption of man. In the Temple and in the Philosopher degrees—as such as the Knight of the Brazen Serpent, where the service of the temple was to purify the sacrifice—it is evident a symbol of Christ; and thus the symbolism of these degrees is closely connected with that of the Rosicrucians.

Serpent and Cross. A symbol used in the degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross τ, 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 τ, Nes, here translated "a pole," literally means a standard, or something elevated on high as a signal, and may be represented by a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

Serpent, Knight of the Brazen Serpent. See Knight of the Brazen 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 Ophite 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.

Serving Brethren. Masons whose duty it is to serve the Lodge as Tellers, waiters at the Lodge table, and to perform other ministerial services, are called in European Lodges "serving brethren." They are not known in America, where they were long recognized as a distinct class in England and on the Continent. In 1733 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 interwoven, the work for the tavern were sometimes 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 Masons. In France they are called Frères Serviteurs; in Germany, Dienenden 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 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 always a serving brother. Of these serving brothers there were two
kinds: servants at arms and artisans. The former were the most highly esteemed; the latter being considered a very inferior class, except the owners, 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 acession 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 Qabbalistic speculators 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 Seth himself.

Sethos. In 1731, the Abbé Terrasson published at Paris a work entitled Sethos histoires des monuments anciens de l'Égypte. 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 symbolic 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 setting of the sun, 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 character 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 virgine number, and without mother; comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within 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 Pliades, and seven Hyades; seven altars burned continually before the god Mithras; the Arabians had seven holy temples; the Hindus supposed the world to be enclosed within the compass of seven peninsulas; the Goths had seven deities, viz., the Sun, the Moon, Tisico, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Plautine mythology, there 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 seven in number.

Much of the Jewish ritual was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of seven, shekel, is, says Parkhurst, sufficiency or fulness. The Hebrew idea, therefore, like the Pythagorean, is that of perfection. To both the seven was a perfect number. Again: seven means to see, 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. xxv. 28.) Hence, there is a frequent recurrence 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 sevens; seven persons 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 rams’ horns; Solomon was seven years building 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 dispensation.

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 should not 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 ever 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 (or Saturday), whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (Anc. Faitb, p. 863; 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 faint 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-mi 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, that following Sunday.

"The Moon, whose phases marked and appointed their holy days." (Cicero, Tusculan 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 unsheiling 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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<tr>
<th>St.</th>
<th>Moon</th>
<th>Silver.</th>
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<td>Uh.</td>
<td>Mercury</td>
<td>Quicksilver.</td>
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<tr>
<td>Re.</td>
<td>Venus</td>
<td>Copper.</td>
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<td>Mi</td>
<td>Sun</td>
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<td>Sol</td>
<td>Jupiter</td>
<td>Tin.</td>
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<td>La.</td>
<td>Saturn</td>
<td>Lead.</td>
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The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Guido Arétinus, 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 quae est laxa resonare fibris
Mi gestorum forte tumum
Solve polluti Lobili reatum, Sanete 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 Deity, forgive the polluted lips the sins uttered."

The syllable ut has since been changed for the more satisfactory do.

In the year 1622 there was printed at Leipzig a work entitled Heptameron Virgilii Salernensis, in honor of the number Seven. It consists of seven parts, each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: "The Secret of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn, for the better part, out of those Ancients, as well as Neoteriques. Pleasing 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 unarie. Others are begotten, but beget not, as the octonarie. 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 composition; for it is compounded of the first two perfect numbers equal and unequal, three and four; 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; 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 thirty 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 he is in the prime of his age, 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 three score years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Seventy 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 an apocalyptic degree, and this symbol is taken from the passage in Revelation i. 16, and he had in his 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 reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. 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, "ע"; it is therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a præsais majestatis, and signifies all-powerful, omnipotent.

Shalai Shalom Abi. (Hebrew, יְשָׁלַי יְשָׁלוֹם אֵבִי, Dīrusūt pācem pānī.) A covered word in the Fifteenth Degree of the A.A. Scottish Rite.

Shalash Karim. (Heb. יְשָׂלַשׁ כַּרִּים.) "Twenty-three," and refers to a day in the month Adar, noted in the Sixteenth Degree of the A. A. Scottish Rite.

Shamir. King Solomon is said, in a Rabbinical legend, to have used the worm Shamir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm Shamir; whose solvent power was so great that it could corrode the hardest substances. 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 source whence 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 a sentinel 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 vessel, and the chick received it.

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 Smirthe, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamir 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, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly constituted 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 Sruti or not. The Great Shasters comprise the Vedas, the Upavedas, and the Vedangas, with their appended works of learning, including the Puranas, the Ramayana, and the Mahabharata.

Shestras. 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 wisdom, 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 Balkis, recite many traditions concerning her. The Masonic one will be found under the words "Adoration, Sign of, which see."

Shebat. (702.) The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

Shekel. In the Fourth or Mark Master's Degree, it is said that the value of a mark is "a Jewish half-shekel of silver, or twenty-five cents in the currency of this country." The shekel of silver was a weight of great antiquity 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 Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of uncoined shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, "Shekel Israel," in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, "Jerusalem Kadishah," or Jerusalem the Holy, in a similar character.

Shekinah. Heb. נְצָקָה, 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 Elements, says that "the loss of 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 significant of Masonic history in this brief sentence of Scripture, and it may be as the physical expression of its essence.

Shelum lecha. The password of the Order of Felicity. It is of Arabic root, signifying, "Peace be with you!"

Shem. שֵׁם. The Name. The Jews in their sacred rites often designated God by the word Name, but they applied it only to him in his most exalted character as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as El, Eheyah, or Adonai, do they apply the word. Thus, Shemchah Kadishah, Thy name is holy, means Thy name Jehovah is holy. To the Name thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, שֶׁמֶנֶּל שְׁבָלוּן, Shem shal arbon, the name of four, i.e., four letters; שֵׁמֶנֶּל שְׁבָלוּן, Shem ham-yad, the appropriate name, i.e., appropriated solely to God. שֶׁמֶנֶּל שְׁבָלוּן, Shem hakadash, the great name, and שֶׁמֶנֶּל שְׁבָלוּן, Shem hakadosh, the holy name. To the Jew, as to the Mason, this great and holy name was the symbol of all Divine truth. The Name was the true name, and therefore it symbolised and represented the true God.

Shem, Ham, Japheth. The three sons of Noah, who assisted him in the construction of the ark of salvation, and who became significant words in the Royal Arch Degree according to the American system. The interpolation of Adoniram in the place of one of these names, which is sometimes met with, is a blunder of some modern, ignorant ritual maker.
Shem Hamphorash. שֵׁם חַנַף רַשׁ, the separated name. The Tetragrammaton is so called because, as Maimonides (More Nesh.) 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 Eddaic Code, and Moesimism.

Sheriff. According to Preston, the sheriff of county sessions, before the revival of 1717, a power now confined to Grand Masters. He says (Illust., p. 182) that “A sufficient number of Masons met together within a certain district, with an officer or chief magistrate 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 Sherif of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and sociate 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 Shermah.

Sheshha. The seven-headed serpent floating in the coelemic ocean, upon which the throne of Brahma rested.

Sheshbonnai. See Tanai.

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 emblems of a Lodge of Perfection in the Ancient and Accepted Rite. Bähr (Symbolik) says that the shewbread was a symbol of the bread of life—of the eternal life by faith in the presence of God and know him; an interpretation that is equally applicable to the Masonic symbol.

Shibboleth. (Heb. שִּׁבֹּלֶת.) 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. Cist., li. 762) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such an easy account for the circumstance mentioned in the passage of Judges, Hutchinson (Sp. of Mss., p. 182), speaking of this word, rather fancifully derives it from the Greek αὐξεῖ, I increase, and ἄξος, a stone, and, therefore, he says “Sibolitum, Sibohholithum, Cola Lapidem, implies that they (the Masons) retain and keep inviolate their obligations, as the Juramentum per Jovem Lapidem, 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 where Shibboleth is symbolically interpreted as meaning plenty, the word water-ford is sometimes used instead of waterfall. Shibboleth means a flood of water, a rapid stream, not a ford. In Psalm lxxviii, 3, the word is used in this exact sense. הקֵדֶם מִצְלַח, Shibbolethstylesheet, 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. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the weaver, 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 knights except the gauntlets, has been discontinued by the modern Masonic Knights. Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was symbolic for the heart. An old heraldic writer, quoted by Sloane-Evans (Graal Brit. Her., 153), 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 changed up, did defend the owner against the malevolent detractions of the envious.”

Shield of David. 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, מגן, to signify both a shield and a talisman. Gaffarel says, in his Curiousitats Inaudita (Lond. Trans., 1650, p. 133), “The
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Hebrew word Mugen signifies a scythe, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scytheon." After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: "Mugen, 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 אָדָם, Aon, which was compounded of the initials of the words of the sentence, and the intersecting point, Atah Gior Lolam Adonai, "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 defined natural objects, such as the sun, the air, earth, 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 decline 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 primordial illumination of the universe—most likely 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 impressiveness 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 agony of the first death and of the thrones 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 this was the manner in former time 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. There-
fore the kinsman 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 Discalceation.

Shoulkain. (Heb. שולקין, Šôlḵîn, pos-
session.) 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 the 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, nor does it seem properly applicable
according to the legend of the degree.

Side Degrees. There are certain Masonic
degrees, which, not being placed in the
regular line of the known degrees, are not
recognised as a part of Ancient Masonry,
but receive the name of "Honorary or Side
Degrees." They constitute no part of the
regular ritual 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 a comparatively modern
origin, and are generally supposed to have
been invented for their invention to the
ignorancy of either Grand Lecturers, or
other distinguished Masons. Their 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 females, connected by cer-
tain 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 be-
tween them. These female side degrees have
received the name of "androgynous
degrees," from two Greek words signifying
man and woman, and are thus called to indi-
cate 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.
4. Mason’s Wife and Daughter.
5. Ark and Dove.
7. Knight and Heroine of Jericho.
8. Good Samaritan.

Sight, Making Masons at. The prerog-
ative of the Grand Master to make Masons
at sight is described as the eighth land-
mark of the Order. It is a technical term,
which may be defined to be the power to
initiate and raise candidates when the
Grand Mason, in a Lodge of emergency,
or, as it is called in the Book of Constitu-
tions, "an occasional Lodge," specially
convened for him, and consisting of such
Master Masons as he may call together for
that 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
the Craft. I do not think, however, that it was ever disputed until within a comparatively recent period. It is true that Cole (Freem., lib. 51), as far back as 1817, remarked that it was "a great stretch of power, not recognised, or at least, he be-
lieved, not practised in this country." But the
qualifying phrases in this sentence, clearly show that he was by no means cer-
tain that he was correct in denying the recognition of the right. Coleman says it
would hardly be considered as competent
authority on a 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 that Book of Constitutions, however,
several instances are furnished of the exer-
cise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master,
he "formed an occasional Lodge at Hough-
ton 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. Desagu-
liers presided, on this case, as Desaguliers
was not the Grand Master, nor even, as has been
incorrectly stated by the New York Com-
mittee 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 Dartmouth.

But in 1766, Lord Blanney, who was then Grand Master, convened an occasional Lodge, and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened an occasional Lodge, and conferred the degrees on the Duke of Cumberland.

In 1787, the Prince of Wales was made a Mason at an occasional Lodge convened, 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 special communications of the Grand Lodge, and the makings are 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 Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these occasional 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 Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1786, the Grand Lodge held its communications at the Crown and Anchor, but the occasional Lodge, which in the same year conferred the degree on the Duke of Gloucester, was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But I think that a conclusive argument à 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 Dispensation, 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 at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the degrees and make Masons, by his individual authority out of his presence, are we not permitted to argue à 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 Dispensation, 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 Schematic Grand Lodge; "making Masons in an occasional Lodge" is the phrase used by Anderson and his subsequent editors. Dermott (True Avis. Res.), 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 regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master 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 without a written Dispensation for that purpose. Nor can his worship make any Warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master will not permit 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 arguments 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 expression, 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 to his assistance not less than six other Masons, convenes a Lodge, and without any previous
probation, but on sight of the candidate, con-
fers the degrees upon him, after which he dis-
solves the Lodge and dismisses the brethren."

Signs. Signs constitute that universal lan-
guage of which the commentator on the 
Leland MS. 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 
gesture betokening peace, while the idea of 
war or dislike would be as readily con-
voyed to either of them by a repulsive 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-
stinguishing 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 Grandier (Essais Historiques 
et Topographiques, p. 422) says that when 
Jesse Dotsinger, as architect of the Cathed-
ral of Strasburg, formed, in 1453, 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-
tene, who wrote a treatise on the ancient rites 
of the monks (De Antiquis Monachorum ritu-
bus), says that, at the Monastery of Hir-
schau, where many Masons were incorpo-
rated as lay brethren, one of the officers of 
the monastery was called the Master of the 
Works; and the Masons under him had a 
sign which he describes as "pugnum super 
pugnatum pone vicissim quasi simulae con-
structores marum"; that is, they placed 
alternately fist upon fist, as if imitating 
the builders of walls. He also says, and 
other writers seem to confirm, 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.

Thus it is generally believed 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-
er Vice-President Charles W. Fairbanks, at 
Indianapolis, Indiana; the late Rear-Admiral 
Whistled Scout Bobly, at Washington, D. C.; 
and when William Howard Taft was President 
Erie was made a Mason "at sight" on Feb-
ruary 18, 1909, at Cincinnati, by the Grand 
Master of Ohio.

Thus, when a wreath was presented to an 
initiate of the mysteries of Mithras 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 
mysteries 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-
pens to be present who has been initiated 
into the same rites as myself, if he will give 
me the signs, 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:

"Cedo signum, si harunc Baccharum est," 
i. e., "Give me the signs, if you are one of 
these Bacchari."

Signs, in fact, belong to all secret associ-
ations, and are no more peculiar to Ma-
sonry than is a system of initiation. The 
t/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 margin, 
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 
signet which were attached to them. So 
common was their use among the ancients, 
that Clement of Alexandria, while forbidding 
the Christians of the second century to 
deck their fingers with rings, which would 
have been a mark of vanity, makes an ex-
ception in favor of signet rings. "We must 
wear," he says, "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 ri'iy, 
sohôô, 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 xxii. 24, we read: "As I live, 
saulth the Lord, though Coniah, the son of
Joioaikim, 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 brings it to the Grand Council is in search of 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. 23), where God has promised that he will make Zerubbabel his signet. It has the same symbolic meaning as is given to its synonym the “Signet of Truth,” because Zerubbabel, as 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 least from the time when Cross presented an engraving of this signet in his Hieroglyphic Chart, and perhaps much earlier, it was sometimes represented as a triangular plate of metal. Now, an unattacked plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking cane is of a piece of money. The signet is and always has been a finger-ring, 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 had 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 yod 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 secret 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 Lenning calls “ein bedeutenes 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 asking or calling a brother whose assistance may be needed. The true form of the sign has unfortunately been changed by carelessness or ignorance 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.

**Silos (Siloam).** The recording angel in Islam. Silence. See Secrecy and Silence.

**Silent Brotherhood.** Dwellers in the priories of Cluny and Hirsau in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for purely intercommunication, which system, by consent or permisals, granted after application through three special messengers from the priory of Hirsau, was adopted by that priory in all its elaborateness, and indeed enlarged and perfected by the well-known Abbé William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as “Covet not the hire of men,” were encouraged by the abbots 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.

**Silos Inscription.** An inscription accidentally discovered in 1800 by a native pupil of Mr. Schick, a German architect, who had long settled in Jerusalem. It is chiseled in the rock that forms the southern
wall of the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the present modern pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 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 Tyropoan (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 *Fresh Light from the Ancient Monuments*, gives full details. Dr. Githie, in March, 1881, made a notice in the *Jocelist 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, 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 (part of) a cubit was the height of the rock over the head of the excavators."

The engineering skill must have been considerable, as the work was tortuous, 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 Hezekiah. “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 rising ground to the east of the Tyropoan valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoan 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 heretofore been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery 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 reproduced in the ritual of reception of a Knights Templar, and in it the words of St. Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

Silver Cord. 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 ever 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. Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; 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, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

Simorgh. A monstrous griffin, guardian of the Persian mysteries.

Sinaï. 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. Sinaï 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 represented.

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 frater, or brother, 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 enactments 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 Ashmole, "parcell of their style." The use of it is as old, certainly, as the time of Edward I., and it is supposed to be a contraction of the old French Sir, meaning Seigneur, or Lord.

Sirat, As or Al. See Al-Sirat.

Stroce. Στρόγγυλος. 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 of the goods which had been captured he would "not take from a thread even to a shoe-latchet" (Genesis xiv. 23), that is, nothing even of the slightest value. The introduction of this word into some of the lower capitular degrees is a recent error of ignorant ritualists.

Sisters by Adoption. In the Lodge 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 Medieval confederations of Masons fails to be substantiated for want of sufficient proof. The entire spirit of the Old Constitutions indicates that none but men, under the name of "brethren" and "fellow," were admitted into these Masonic gilds; and the first code of charges adopted at the revival in 1717, declares that "the persons admitted members of a Lodge must be good and true men...no women, etc." The opinion that women were originally admitted into the Masonic gild, as it is asserted that they were into some of the others, is based upon the fact, that, in what is called the "York MS, No. 4," whose date as affixed to the roll is 1693, we find the following words: "The one of the elders taking the Booke, and that bee or shee that is to be made mason shall lay their hands theron, 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 book that he or they may lay his or their hands upon the said Book." Again, in the "Grand Lodge, No. 1, MS." w. whose date is 1688, we meet with the regulation in Latin thus: "Tunc unus ex senioribus teneat librum et ille vel illi apposuerit manus sub librum et tune precepta deberent legi." 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 "ille 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 anywhere 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 e was taken for an e, thus changing ille 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 livery companies of England, women or sisters were admitted to the freedom of the company. Herbert (Hist. Lec. Comp., xi. 83) 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 Fuit." A motto frequently used in Masonry, although sometimes written, "Lux Fiat et Lux Fuit" 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 should be multiplied, and he divided the light from the darkness."

Situition 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 Orientation, which see.

Sirvan. (Ισβαν.) 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 Greek 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 the 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 three few words: "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."

**Skeleton.** A symbol of death. The ancients were wont to introduce the skeleton in their feasts to remind the revelers 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 un-deviating 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 Templarism, 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 relate to con to the skull, "cranium humanum," which the Templars were accused of using in their reception, and worshiping 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 acquit their predecessors of the crime of idolatry, and 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 inciting 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 those degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation.

**Slander.** Inwood, in his sermon on "Slander 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 scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

**Slave.** See **Free Born.**

**Silt.** This technical expression in American Masonry, but chiefly confined to the Western States, and not generally used, is of very recent origin; and both the action and the word most probably sprang 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. 3845, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subscription: "Pius p.m. Eudardus 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 Concerning Curiosities." There are many Manuscripts by different hands. The Masonic one is subscribed "Hans scripta fere runt p. me Thomann Martin, 1659," 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 he has found the "origin one." But this seems unlikely. The entire omission of the "Legend of the Craft" from the time of Lamech to the building of the Temple, including the important "Legend of Euclid," all of which is given in full in the MS. No. 3845, together with a great 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. On the whole, it is, from this very 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 3339, and Mr. Hughan places its date at
from 1640 to 1700; but he says that Means, Bond and Sims, 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 inserted 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 is that it makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

Smargidine, Tablet of Hermes. The foundation of Hermetic knowledge, with an unknown author. Translated in the Codex Egyptianus.

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 principles of Masonry for any Freemason's Lodge to be held, for the purpose of making Masons, in any prison or place of confinement." (Constitutions, 1784, p. 340.) Smith was appointed by the Duke of Manchester, in 1775, 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 1751. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Insultine, 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 impropriety 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 dearness of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on a 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. Noorthouck (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 authors have effected a strange revolution of sentiments since the year 1720, when even antient 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 retained 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 writers."

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 (Rev. of a Sq., 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, 1780; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16, 1852, at Worthington, Ohio.

**Soins. See Esins.**

**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 Webbe, a member, declared that the benevolent purpose of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

**Socrates.** 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 Sodalities, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offense to the government, and were suppressed, 30 b.c., by a decree of the Senate, but were afterward restored by a law of Clodius.

**Sophism.** The Sois were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the secret doctrine of Mohammedianism. 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 word, wisdom; and Malcolm states that they also bore the name of philosopher, in which we may readily detect the word philosophers. He says also: "The Mohammedian Sois have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Soi." The principal Soi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sois with that of Pythagoras. It is evident that there is a great similarity between Soism and Onesiticism, and all the features of the Soi 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 he may 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 Soism, 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 have, says Malcolm, secrets and 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 made known to the world, are, according to Sir William Jones (Asiat. Researches, ii. 22), "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 perfect a 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 Mohammedianism. His views are thus expressed in the second volume of his *Anacalypsis*, p. 301: a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange speculations which, however untenable, are defended with all the powers of a more than ordinary intellect.
"The circumstances," he says, "of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofas were, in reality, the Order of Masons."

Without subscribing at once to the theory of Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofas and those of the Free-masons, and we would naturally be curious to investigate the causes of the close communication 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 Sofas. He says that, "inasmuch as these Sofas were composed exclusively of the learned amongst the Persians and Syriacs, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Easterners into intimate 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 their instructors in all matters pertaining to science and art. The Soft 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."

Softas. Students in the universities of Islam.

So Help Me God. The usual observance or imprecation affixed in modern times to oaths, and meaning, "May God so help me as I keep this vow."

Soljourner. See Principal Sojourner.

Soldiers of Christ. Militia Christi is the title by which St. Bernard addressed his exhortations to the Knights Templar. They are given in the first chapter of his famous document, "Militia Templi Solomonis." The Chivalry of the Temple of Solomon; but their ancient statutes were entitled "Regula superversum ordinis Militia Templi Solomonis." 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.

Solf Sanctissimo Sacrum. ("Sacred to the most holy Sun"). Mentioned in the Twenty-eighth Degree, A. A. Scottish Rite.

Solomon. In writing 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, endeavors them in his sketch of the career of the wise 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 to the former all that is valuable as fact, 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 2989 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 is 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 connects 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 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 amassed an immense treasure with which to support the enterprise. But on 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 money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for that express purpose.

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 members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolized the profession of building in Asia Minor. The Jews, on 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 to
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 hewers 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 son of 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 of cedar and cypress wood, 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 Solomon, and he engaged all the workmen of Tyre, besides a sufficient quantity of hewn stone and stone to construct the edifice which he was about to erect. Hiram sent him, also, a far more important gift than either men or 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 played 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 Zil, which answers to the twenty-first of April, in the year of the world 2922, and 1012 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 every arrangement 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 despatch in the execution and success in the result.

To Hiram Abif was entrusted the general superintendence 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 fervor, 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 excited to 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 consumption 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 ceremonies 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 elders and chiefs 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. 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 whom he had espoused in his later days, he erected a fame for the celebration of these
beaten 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 was he 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 Mohammadan doctors record many fanciful legends of his exploits 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 lamium 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 predilections 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.

From the life of Lord Bacon composed in his New Atlantis, an apologue, in which he describes the island of Benesalem—that is, the island of the Sons of Peace—and on it and in it the city of Solomon's Mines, where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, and that, he supposed, established by Elias Ashmole and his friends. (See Nicolai.)

Solomon, Temple of. See Temple of Solomon.

Solstices. The days on which the sun reaches his greatest northern and southern declination, which are the 21st of June and the 22d 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 Dedication 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 cedars 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 Monitors 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 indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the brethren who were blessed with talents 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 1732, which is quoted by Dr. Oliver, the records show that the Master usually "gave an elegant charge, also went through an examination, and the Entered Apprentice a 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 of its own.

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 charge—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, and the Treasurer, and other officers. For all the provision was made in the Old Charges so that there should be no confusion between the
hours of labor and refreshment; for while the brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at their Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Masons at their "Table Lodges," which corresponded to the "refreshment" of their English brethren. The lyrical literature of Masonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloos, in his Bibliography of Freemasonry, gives a catalogue—by no means complete—of two hundred and thirteen Masonic song-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Masons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Masonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be-forgotten Apprentice's song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, are taking their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of "Tubal Cain," by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to old worship in metal; and as the Masons fondly consider as one of the mythical founders of their Order; although the song itself has in its words no idea of connection whatever with Freemasonry. Burns's "Auld Lang Syne" is another production not strictly Masonic, which has met with the universal favor of the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should close with the grand Scotchman's invocation to part in love and kindness.

But Robert Burns has also supplied the Craft with several purely Masonic songs, and his "Adieu a the brethern of Turbolton Lodge, beginning, "

"Adieu! a heart-warm, fond adieu, Dear brothers of the mystic tie,"
is often sung with pathetic effect at the Table Lodges of the Order.

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; and also, 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 the Poets.

Son of a Mason. The son of a Mason is called a Louveteau, and is entitled to certain privileges, for which see Louweteau and Levite.

Son of Light. The science of Freemasonry is often received under 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 Beni Hanabikin, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of eristic instruction in the secret institutions of the Nabim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Stehelin (Roboematical Literature, 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." It is a proof of the theory that Freemasonry originated with the exiled house of Stuart, and was organized as a secret institution for a particular purpose, and not an adventitious thing that rose up on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles I. of England.

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 untiring persecutors of Freemasonry. In the year 1748 they published a Letter and Consultation 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 was re-published in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix,
by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarrett.

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 deploring 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 American 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 eulogies on the life, character, and Masonic virtues of the dead are delivered.

Soter. A Greek appellation implying "Savior."

Soul of Nature. A platonistic expression, more properly the anima mundi, that has been adopted into the English Royal Arch system to designate the Sacred Delta, or Triangle, which Dunckerley, 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 (Juris., p. 446) warmly protests against the introduction of this expression as an unwarrantable innovation, borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system.

Southern. When the sun is at his meridian height, his incensing rays are darted from the south. When he rises in the east, we are called to labor; when he sets in the west, our days are numbered; but when he reaches the south, the hour is high twelve, and we are summoned to refreshment. In Masonry, the south is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

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 Hammerton was, in 1736, appointed Provincial Grand Master by the Earl of Loudoun. In 1735 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 1734. In 1737 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 Convention, and on the 24th of March organized the "Grand Lodge of Ancient York Masons of South Carolina." Between the Modern and the Ancient Grand Lodge there was always a very hostile feeling until the year 1806, when a union was effected; which was, however, but temporary, for a disruption took place in 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, 1830, by the Right Counsels, who had received their charters 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, 1845.

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 inferior ones; 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, originating 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 Twenty-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 enamelled 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.

Vassal, Ragon, 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 confounded. It is without a lecture. Vassal 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 and is ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated."

It is also the Forty-fourth Degree of the Rite of Masmiram.

Soveraign 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 trigesimius et subhissimus 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 Soveraign [Supremorius] Grand Inspector-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, 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, and Teutonic 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 has in the center the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar is worn by the active, and the sash by the honorary, members of the Council.

The jewel is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a band of (as it is called) Justice. In the center is the shield of Tyre, adorned with an eagle like that on the banner, having on the dexter side a Balance or, and on the sinister side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, Ondo An Chao, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of
cinnabar 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.; I.; G.; and the motto of the Order, "Deus meumque Jus," 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.

Until the year 1801, the Thirty-third Degree was unknown. Until then the highest degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors-General; but these were titles of official rank and not of degree. Even as late as May 24, 1801, John Mitchell signs himself "Alphonse Delgado, Grand Inspector General and Inspector of the Royal Secret and Deputy Inspector-General." The document thus signed is a Patent which certifies that Frederick Delgado is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector-General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Grand Inspector-General. The degree being thus legitimately established by a body which, in creating a Rite, possessed the prerogative of establishing its classes, its degrees and its nomenclature were accepted unhesitatingly by all subsequently created Supreme Councils; and it continues to be recognized as the administrative head of the Ancient and Accepted Scottish Rite.

**Sovereign Master.** 1. The presiding officer in a Council of Companions of the Red Cross. He represents Darius, King of Persia. 2. The Sixtieth Degree of the Rite of Misrarn.

**Sovereign Prince Mason.** A title first conferred on its members by the Council of Emperors of the Rite of Misrarn.

**Sovereign Prince of Rose Croix.** See Rose Croix.

Spain. Anderson says (Comit., 2d ed., p. 194) that a Deputation was granted by Lord Coleraine, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1781, by Lord Lovell, to Capt. James Cummerford, to be Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valencia. Smith, writing in 1758, says (Use and Abuse, p. 205): "The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, a.p. 1727, which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority." From these two differing authorities we derive only this fact, in which they concur: that Masonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Geldieke, who says that in 1781 there were two Lodges in Madrid.

Llorente says (Hist. Inquis., p. 523) that in 1741 Philip V. issued a royal ordinance against the Masons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI., instigated by the Inquisitor Joseph Torrubia, published a decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV. had renewed the bull of Clement XII. In 1763, the Cardinal Viceroy caused a decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

On the accession of Joseph Napoleon to the throne in 1807, the liberal sentiments that characterized the Napoleonic dynasty prevailed, and all restrictions against the Freemasons were removed. In October, 1809, a National Grand Lodge of Spain was established, and, as if to make the victory of tolerance over bigotry complete, its meetings were held in the edifice formerly occupied by the Inquisition, which body had been recently abolished by an imperial decree.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Masonry of Spain has been that of the Ancient and Accepted Scottish Rite.

Clavell says (Hist. Fluorespae, p. 252) that "in 1810, the Grand Master of Clermont-Tonnerre, a member of the Supreme Council of France, created, near the National Grand Lodge, (of the Scottish Rite in Spain,) a Grand Consistory of the thirty-second degree; and, in 1811, the Count de Gramse added to this a Supreme Council of the thirty-third degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Masons, and caused the suspension of Masonic work in that country."

In 1814, Ferdinand VII., having succeeded to the throne, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in
1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Bro. A. G. Goodall, 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 Grasse 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; Saavedra as Sov. Gen. Commander, ad vitam; Count de Tilly, Lieutenant Grand Commander; Carlos de Rosas, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelajo, Captain of Guard. On the death of Tilly and Saavedra, Badilla became Sovereign Grand Commander; and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada, in 1817, under the title of Supreme Council, Grand Orient National of Spain."

On the death of Ferdinand VII. in 1833, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1846 and 1849, according to Findel (Hist., p. 584), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1845. 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 Weishaupt, the founder of the Order of the Illuminati.

Speculative Masonry. The lectures of the Symbolic degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Masonry. They tell him: "We work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative." The distinction between an Operative art and a Speculative science is, therefore, familiar to all Masons from their early instructions.

To the Freemason, this Operative art has been symbolised in that intellectual deduction from it which has been correctly called Speculative Masonry. At one time each 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.

2. The Religious Doctrines. Among its most patent and prominent senses, that which most readily and forcibly attracts the attention of the initiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of Kindness, man's duty to his neighbor.

3. The Philosophical Doctrines. These are bound up with the moral and religious, and are designed to elevate the mind, to ennable the imagination, and to inspire the soul with a sense of the existence of an intelligent Being. Thus, the practical and the speculative, the moral and the religious, are in all Masonry in perfect harmony, and the Mason is the agent through whom the great design of human happiness is to be carried to effect.

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 we learn that the end of society is to promote the good of the whole community, and that no man, however important and powerful, can be left out of the care of the community.

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" of our Lord—to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculeated on every Mason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the Old Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was operative in its organization, and long before the speculative element was made its predominating characteristic. Thus these Old Charges tell us, almost all of them in the same words, that Masons "shall be true, each one to other, (that is) every Mason of the science of Masonrye that are Masons allowed, ye shall doe to them as ye would that they should doe unto you."

2. The Religious Doctrines of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they seek only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Mason, for the religious doctrines of the Institution significantly impress them in every part of its ritual. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Masonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy."

And the Charges published in 1723, which profess to be a compilation made from those older records, prescribe that a Mason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. The Philosophical Doctrines of Freemasonry are scarcely less important, though they are less generally understood than either of the preceding classes. The 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 "saucy 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 especial 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 speculative philosophy in the Old Records that are extant. And whether 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 contradicted, that the philosophic 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. Carson, of Cincinnati, U. S. A. It was reproduced in Spencer's Old Constitutions in 1871.

Spes mea in Deo est. (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 implements 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, Bunyan wrote his symbolic book which he called Solomon's Temple Spiritualized. Phillips, in his New World of Words, 1766, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense.

Hodgson Lodge, Hutchinson (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 the knowledge of 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 Hutchinson.

"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 the forefathers of the people at Jerusalem. Indeed, the difference from 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 of his Epistles 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?" (vi. 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 portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand (or to be stoned, as the visible objects), these interpreters are delighted to meet with 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 moral meaning altogether, and affirm that the building, which was erected without the noise of a hammer, nor ax, nor any tool of iron" (1 Kings vi. 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 symbolic representation of Man as the temple of God, with its Holy of Holies deep seated in the centre of the human heart.

Spoules, John de. He appears to have presided over the Masons of England in 1350, in the reign of Edward III. Anderson says he was called Master of the "Ghibilm." (Constitutions, 1738, p. 70.)

Spreading the Ballot. Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally used in the West. Thus: "The ballot may be spread a second time in almost any case if the harmony of the Lodge seems to require it."—Swepstone, G. M., of Kentucky. "It is legal to spread the ballot a second time, if, for the correction of mistakes, not otherwise."—Rob. Morris. It is a technicality, and scarcely English.

Sprungeisen, Christian Friedrich Kessler Von. An ardent adherent of Von Hund and admirer of his Templar system, in defense of which, and against the Spiritual Templarism of Stark, he wrote, in 1756, the book, now very rare, entitled Anti Saint Nicose, and other works. He was born at Saalfeld, in 1731, and died January 11, 1805. (See Saint Nicose.)

Sprig of Acacia. See Acacia.

Spurious 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 ages 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 schism from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the declension 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 edicts of the original system, and of these we find evidences of their existence. Noah and his sons, who were equal to the deities of the Egyptian pantheon, adopted the masonic systems as their own, and transmitted them to their successors. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners and institutions, and soon lost the principles of the Primitive Freemasonry, which at length were confined 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 accursed by his father for his wickedness, had been taught by the Egyptians the system of Cain, and with the gradual corruption of truth through the influence of evil example, this system was gradually corrupted, and eventually led to the introduction of the mysteries of the Freemasons. The rite of the Mysteries was introduced by the priests to their distant brethren, and was the means of transmitting the knowledge of the mysteries to the future generations. The mysteries were adopted by the Egyptians, who believed that the gods had revealed the mysteries to the priests, and that they were the only means of obtaining immortality. Hence, the great doctrine of the mysteries was the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject
of what is called "Sporious 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. Sporius Freemasonry consisted of the doctrines and initiations practiced first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their "Mysteries."

**Squares.** In the Orders of Chivalry, the spurs 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 hacked 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 sleeves, and chopping-knife in his hand, gliben 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 spurs 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 equality 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 trying square of a stone-mason, 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. This is 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 it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell (Dict. Archæïum), means honest, equitable, as in "square dealing." To play upon 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 familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Beal Bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription: I. WILL. STRIE. TO. LIUE.—WITH. LOVE. & 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 familiar idea was 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 revival period. 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?" is "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. Signs at that early period were to be made by squares, and the furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In all rites and in all languages where Masonry has penetrated, the square has preserved its primitive significance 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 actions and to keep them within due bounds," they are seldom seen apart, but are so kept together, 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 regarded 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 1873, 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, "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 an established 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 organisation, it is impossible to divest its symbols or at least the particular symbol—perhaps the best known of all—of its ordinary significance, 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 constantly be misconstrued. Nothing could be more mischievous than to create a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, 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 1607, we find an allusion to the square and compasses by a profane in a really Masonic sense. The author, who proposes to describe mystically the form of the Deity, says in his dedication:

"Yet I this forme of formeless Darry, Dwwre 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. 

Bearing in mind the higher degrees (Les plus secrets Mystères des Hautes 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 is the same. The Masonic symbol, as an implement of higher character and uses, 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 significance as a symbol of brotherhood and as a badge of the Order."

Squaremen. The companies of wrights, slaters, etc., in Scotland, in the seventeenth century, were called "Squaremen." 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 'Squaremen Word' was given in conclave 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 'rubbing' 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 Squaremen admitted non-operatives." In the St. Clair charter of 1028, among the representatives of the Masonic Lodge, we find the signature of "George Liddell, deakin of squaremen and now quartermainster." (Ibid., p. 62.)

This would show that there must have been an intimate connection between the two societies or crafts.

Squin de Fleixian. A recreant Templar, to whom, with Moffodei 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 Montfaucon. Reghellini states that both Squin de Fleixian and Moffodei were Templars, and held the rank of Commanders; but Dupuy (Condemnation des Templiers) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Moffodei, 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.

Reghellini's account (La Maçonnerie considérée, etc., i. 395) states: "In 1506, two Knights Templar, Moffodei and Florian, were punished for crimes, and lost their Commanders, that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount 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 its 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 Florian sent a memorial to Enguerrand 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 secret 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 horrible oaths, 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 irreligion, 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, trample upon the Cross, the sign of redemption; and degraded the Christian religion by making the neophyte declare that the true God had never died, and never could die; that they carried about them and worshipped a little idol called Bajomet; 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 calumnies 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 Flexian 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 Flexian de Besiers, prior of Montfaucon, 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. 268) says: “Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars.”

Hardly had the Templars, in their prostrate 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 Montfaucon, by order of Louis X., the successor of Philip, two years after his persecution of the Templars.

The revenge they took was of a symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abiff, the three assassins were represented by Squin de Flexian, Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is more probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadosh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoist Meuli. The Ascensus contra Templarios calls him Esquis de Flexian de Bieberia; and Raynouard always names him Squin de Florian, in which he is blindly followed by Leghelli, Ragon, and Thoré. But the weight of authority is in favor of Squin de Flexian, which appears to be the true name of this Judas of the Templars.

Seruta (“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 Mantras and Brahmanas, but afterward extended to the older Upanishads.
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. 1792, 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 offices were formerly identical—received the office from the king himself by the presentation of a staff in these words: "Tenez le boston 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, 1756, p. 238.)

Stairs, Windings. 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 Anderson, 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 woollen 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, Non Nobis, Domine, non Nobis, sed Nomini tuo da Gloriam! The cross to be four feet high, and the upright and bar to be seven inches wide, the 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 beaks and thighs are of gold; it holds in one talon the golden hill and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended 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 strewed with golden stars.

There is really no standard of the Order proper 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 disavowance 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 Anchorites, near Ethiopia, lived in austerity and solitaryness in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knighthood, and bestowed upon them the title of St. Anthony, who was made patron of the empire, and thus established monasteries, adopted a black habit, and wore a blue cross in the shape of a T.

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—combatants and non-combatants—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 Thebaïs, surrounded by an oval wall 600 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 nature's curiosities in obtaining abundant water from a river rock, which is reached through a subterranean passage of 60 paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organizations 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 was received was 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 Fustier.

Star of the Syrian Knights. (Étoile des Chevaliers Sarrasins.) 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.

Starck, Johann August von. Von Starck, 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 Melemeon, then dominating 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 in 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 Mettau, 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 Starck 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, 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 Knights 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 the classes of Novice, Levite, and Priest—the summit 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. Starck, who was 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.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a union 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 declining system, the union was never effected. It is true that in 1788 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 Lodge of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose faith in the German Lodges, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for which cause he had invented his system. 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 Starck of having been an emissary of the Jesuites, 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 Saint Niccaix, which was really anti-Masonic in principle, and in 1787 he published his work Ueber Krypto-Catholico- cosmus, etc., or A Treatise on Secret Catholi- cism, on Prostitute Making, on Jesuitism, and on Secret Societies, which was a controversial work directed against Niccaix, Gädcke, and Biester. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and, having taken some formal cloister-like professions, I have been a Clericus. But I have withdrawn from all that, and all that 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 Peller (Biog. Unce), "in the life of Starck something singular, that has never been made public." I think the verdict is now well established that 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 he could not get his way, and the Jesuitical premises with which he entered it were frustrated.

Stare Super Vitas Antiquas. (To stand on the old paths.) A Latin adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

States. 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 offices, 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, which show that, wherever civilised 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.

<table>
<thead>
<tr>
<th>Country</th>
<th>Society</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhalt-Bernburg</td>
<td>Mecklenburg-Schwerin</td>
</tr>
<tr>
<td>Anhalt-Dessau</td>
<td>Netherlands</td>
</tr>
<tr>
<td>Bavaria</td>
<td>Norway</td>
</tr>
<tr>
<td>Belgium</td>
<td>Portugal</td>
</tr>
<tr>
<td>Bremen</td>
<td>Posen, Duchy of</td>
</tr>
<tr>
<td>Brunswick</td>
<td>Prussia</td>
</tr>
<tr>
<td>Denmark</td>
<td>Prussian Poland</td>
</tr>
<tr>
<td>England</td>
<td>Saxo</td>
</tr>
<tr>
<td>France</td>
<td>Saxo-Coburg</td>
</tr>
<tr>
<td>Germany</td>
<td>Saxo-Gotha</td>
</tr>
<tr>
<td>Greece</td>
<td>Saxo-Hildburghhausen</td>
</tr>
<tr>
<td>Hamburg</td>
<td>Saxo-Meiningen</td>
</tr>
<tr>
<td>Hanover</td>
<td>Saxo-Weimar</td>
</tr>
<tr>
<td>Hanse-Darmstadt</td>
<td>Saxony</td>
</tr>
<tr>
<td>Holland</td>
<td>Schwarsburg-Rudolstadt</td>
</tr>
<tr>
<td>Holstein-Oldenburg</td>
<td>Scotland</td>
</tr>
<tr>
<td>Hungary</td>
<td>Spain</td>
</tr>
<tr>
<td>Ionian Islands</td>
<td>Sweden</td>
</tr>
<tr>
<td>Ireland</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Italy</td>
<td>Wurttemberg</td>
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II. Asia.

<table>
<thead>
<tr>
<th>Country</th>
<th>Society</th>
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<tr>
<td>Ceylon</td>
<td>Persia</td>
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<tr>
<td>China</td>
<td>Pondicherry</td>
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<tr>
<td>India</td>
<td>Turkey</td>
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<tr>
<td>Japan</td>
<td></td>
</tr>
</tbody>
</table>
III. OCEANICA.
Java, Sumatra, New South Wales, Sandwich Islands, New Zealand.

IV. AFRICA.
Algeria, Guiana, Bourbon Isle of, Mauritius, Canary Islands, Mosambique, Cape of Good Hope, Senegambia, Goa, Egypt, St. Helena.

V. AMERICA.
Antigua, Mexico, Argentine Republic, New Brunswick, Barbados, New Granada, Bermuda, Nova Scotia, Brazil, Panama, Canada, Peru, Carthage, de la Plata, Chili, St. Bartholomew's, Colombia, St. Christopher's, Curacao, St. Croix, Dominica, St. Eustatius, Dutch Guiana, St. Martin, English Guiana, St. Thomas, French Guiana, St. Vincent, Guadeloupe, Trinidad, Haiti, United States, Jamaica, Uruguay, Martinico, Venezuela.

Statistics of Craft Masonry in the United States of America for 1915:

<table>
<thead>
<tr>
<th>State</th>
<th>Members</th>
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</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>27,548</td>
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<tr>
<td>Arizona</td>
<td>2,324</td>
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<tr>
<td>Arkansas</td>
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<tr>
<td>California</td>
<td>18,955</td>
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<tr>
<td>Colorado</td>
<td>24,815</td>
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<tr>
<td>Connecticut</td>
<td>3,435</td>
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<tr>
<td>Delaware</td>
<td>9,924</td>
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<tr>
<td>District of Columbia</td>
<td>12,051</td>
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<tr>
<td>Florida</td>
<td>4,413</td>
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<td>Georgia</td>
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<td>Illinois</td>
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<tr>
<td>Indiana</td>
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<td>Iowa</td>
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<td>Kansas</td>
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<td>Louisiana</td>
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<td>Maine</td>
<td>65,697</td>
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<td>Maryland</td>
<td>74,964</td>
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<td>Massachusetts</td>
<td>28,735</td>
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<td>Michigan</td>
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<td>Minnesota</td>
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<td>Nebraska</td>
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<td>New Hampshire</td>
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<td>North Dakota</td>
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<td>96,075</td>
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<td><strong>Total</strong></td>
<td>3,142</td>
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Statistics of Craft Masonry in the United States of America, to 1915:

<table>
<thead>
<tr>
<th>Grand Chapters</th>
<th>Subordinates</th>
<th>Members</th>
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<tbody>
<tr>
<td>Alabama</td>
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<td>4,149</td>
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<tr>
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<tr>
<td>Arkansas</td>
<td>85</td>
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<tr>
<td>California</td>
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<td>13,466</td>
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STATISTICS

Statistics of the Order of the Temple in all countries wherein it has been established, 1915:

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Statute of Henry VI. See Laborers, Statutes of.

Statutes. The permanent rules by which a subordinate Lodge is governed 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 Advocates' Library, of Edinburgh, is a manuscript entitled "Hay's Memoirs," which is, says Laurie, "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 Genevieve of Paris, Prior of Saint Pierremont, 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 Bro. 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 antique 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 11½ inches,—and for their better preservation have been affixed to cloth. The caligraphy is beautiful; and though the edges of the paper have been frayed, and holes worn 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). 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, 1603). Facsimiles 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 Roslyn, 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 (Loc. Proem. May, 1851, p. 166) that “he was considered one of the best and greatest Masons of the age.” He planned the construction of a most 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 skilled 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 1460, 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 preading over the Order for many years, says Lawrie, William St. Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William St. Clair, the same power with whose 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 conduct 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 Leiths 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 of the Craft that would accrue to them 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 succession to the office, under the condition that the Lodge of St. Clair might be represented at all the principal meetings of the Craft. 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 resignation 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, whereof 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 and pretences that I, or my heirs, had, have, or any ways may have, pretend 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 obligate me and my heirs to warn and prevent this present renunciation and discharge at all hands. And I consent to the registration hereof 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. 145.)

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, when William St. Clair, as was to be expected, was unanimously chosen Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl of Cromarty. He lived, 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 last day of his life to take a prominent share in all the good offices and works of charity which he was able to engage in, as well for the benefit of the Masonic society as for the public in general.”
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 (1831, p. 187), 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 smallest man of his time.

The preceding account of the connection of the St. Clairs with Scotch Freemasonry is based almost entirely on Lawrie’s History of Freemasonry (1854), but a later and more critical writer—D. Murray Lyon, in his History of the Lodge of Edinburgh (1873)—considers the statement that James II. invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made this 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 that 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 1736 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 brotherhood of Steinmetzen, see Stone-Masons of the Middle Ages.

“Stellato Sedet Solo.” (“He sits on his stony throne.”) A symbolic expression in the Twenty-eighth Degree of the A. A. Scottish Rite.

Step. The step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign. It is in Freemasonry rather an esoteric usage of the ritual. The steps can be traced back as far as to at least the middle of the last century, in the rituals of which they are fully described. The steps 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 resort 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 for the altar, whence Masonic light is to emanate.

In former times, and in some of the high 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, those 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. Lenning says of the steps—which the German Masons call die Schritte der Aufzunehmenden, the steps of the recipients, and the French, les pas Mysterieux, 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 spoken above as explicitly as would be proper. Gädiche 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 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 steps.

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.)

Sterkin. One of the three Assassins, according to the Hiramic legend of some of the high degrees. Lenning says the word means vengeance, but does not state his authority. STR are the letters of the Chaldaic verb to strike a blow, and it may be that the root of the name will be thus found; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are mere anagrams, or corruptions introduced in 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 Romed.)

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 Chapter of Scotland says 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 degrees; 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 1759.

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 one 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 is a series of concentric arches, 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 (Land. 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 co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confusion, for 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.

Stockings. 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.

Stokin. In the last 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. The stone, on account of its hardness, has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word בָּשָׁמִים, EBEN, which signifies a stone, is derived, by Gesenius, from an obsolete root, ABAN, to build, whence ab, an architect; and he refers it to AMANAH, which means a column, a covenant, and truth. The stone, therefore, says Portal (Symb. de 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 principle of evil in the Egyptian Pantheon, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was also called the 'altar of whole stones, over which no man hath lift up any iron.' The heunem stone was therefore a symbol of evil and falsehood; the unhem 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 askhar, or unhem stone, is the symbol of man's evil and corrupt condition; while the perfect askhar, or the heunem 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 1720, by some too stipendious brethren. Preston (ed. 1792, p. 197) describes it as "an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Mr. Nicholls, an old brother in the name of 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 Warden 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 1920, there issued from the press of Leipzig, in Germany, a work, by Dr. Christian Ludwig Steiglitz, under the title of Von Alteutschcher Baukunst, that is, "An Essay on the Old German Architecture," published in 1826. 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 Freemasons. From the labors of Dr. Steiglitz, collected by 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 affixed the sign of 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 practise of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practise of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen.

Many of the founders of the Monastic Orders, and especially among these St. Benedict, made it a peculiar duty for the brethren to devote themselves to architecture and church building. The English monk Winifred, better known in ecclesiastical history as St. Boniface, and who, for his labors in Christianizing the country, was styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especial class of monks for the practise of building, under the name of Operarii, or Crafts- men, and Magistri Operarum, or Masters of the Works. The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroidery; and others again, who were called Camenarii, or Stone-Masons, undertook the practical labors of construction. Sometimes, especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the monks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries.

Among the laymen who were employed in the monasteries as assistants and laborers, many were of course possessed of superior intelligence. The constant and intimate association of these workmen in the execution of the same design led to this result, that in process of time, gradually and almost unconsciously, the monks imparted to them their art secrets and the essential 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 the 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 stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who were the sole depositaries of the secrets of high art, separated themselves from the laymen, 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 use 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 Halls, Logen, or Lodges, and the members took the name of Sizemaders. 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 Haliam says of the edifices they erected—"that they united sublimity in general composition with the beauty of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science." (Mid. Ages, iv., 290.) 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 works was far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the fraternity of Freemasons, depositaries of a concealed and traditional 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. (Ibid. 284.) These archives do exist, or many of them; and although unknown to Mr. Haliam, 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 it is not so; in the fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to innumerable difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they 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 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 purer 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 Phœnian sage established schools which were secret, and were based upon the principles of geometry.

But he thinks that these are not mistaken who trace the associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Clementiaeum, 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 incursions of hordes of barbarians, 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 Lombard kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation 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 converted to the fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to innumerable difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they 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.
of Architects originally sprang out of the con;
necting with builders with the monks in the
eras 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 organiza-
tion and customs, Sir Christopher Wren, in his
Parentalia, gives the following account:

"Their government was regular, and where they
fixed near the building in hand, they
made a camp of huts. A surveyor governed
in chief; every tenth man was a warden,
and overlooked each nine."

Mr. Hope, who, from his peculiar course of
studies, was better acquainted than Mr. Hal-
lam with the history of these Traveling Free-
masons, this topic in his Essay on Archi-
tecture, of their organization at this time, by
which they effected an identity of architec-
tural 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
science from the same central school; obeyed
in their designs the dictates of the same hier-
archy; 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 finally merged in the
eighteenth century in England, but not in
Germany, France, or Italy.

These fraternities or associations became at
once very popular. Many of the potentiates
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 would fa-
cilitate 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 re-
newed by his successors, and finally, in the
next century, by Pope Benedict XII.

The Steinmetzen, as a fraternity of Oper-
avtive 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 1452 a gen-
eral 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
1459,* Joel Dotsinger, then holding the posi-
tion of architect of the Cathedral of Stras-
burg, and, by virtue of his office, presiding
over the Craft of Germany, convened a gen-
eral 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
1452, under the title of "Statutes and Regu-
lations of the Fraternity of Stone-Masons of
Strasburg," was fully discussed and sanc-
tioned. It was then also resolved that there
should be established four Grand Lodges—at
Strasburg, at Vienna, at Cologne, and at Zur-
ich; 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 un-
doubted authenticity, except the manuscript
of Halliwell. They were "kindly and affably
agreed upon," according to their preamble,
for the benefit of the Masters and Fellows of the
whole Craft of Mas-
sonry and Masons in Germany."

General assemblies, at which important
business was transacted, were held in 1464 at
Ratisbon, and in 1469 at Spire, while provin-
cial assemblies in each of the Grand Lodge
jurisdictions were annually convened.

In consequence of a deficiency of employ-
ment, 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 recog-
nized its former rights and privileges. This
act of confirmation was renewed by the suc-
ceding 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 Stras-
burg. The Strasburg constitutions were
again renewed with amendments, and what
was called the Stone-Masons' Law (das Stein-
metzrecht) 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 pre-
rogatives, and had conceded to it the privi-
lege 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 Ger-
many continued to work and to cultivate the
high principles of a religious architectural art.
But on March 16, 1707, up to which time

* Besides the Strasburg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: The Torgau Ordinances of 1493 and the Brothers' Book of 1563.
the Fraternity had uninterruptedly existed, a decree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasbourg, 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 1556, 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 symbolical 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 point; and many allusions 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, like them, as a brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders 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 organization 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, whence 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 pre-eminent 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 their 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 1, in 1539. 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 which, 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 Building 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 cloisters and 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 highest 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 laborious and 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 character 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 presides 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 Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman Scriptures. Many of these, it must be confessed, are apparently puerile and absurd; but most

*Thus we see that the great order of the Steinmetzen of Germany took no part in the formation of the Speculative Freemasonry.
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 Masonic ritual, but which are entirely distinct from it. Such are the corner-stone, 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 ceremonies of the First 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 stone called by the continental Masons the cubeulstone—the pierre cubique of the French and the cubik stein of the German Masons but which in the English system is known as the perfect ashlar.

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 investigate its significance as a symbol. To the Mason who takes a pleasure in the study of the Institution, this 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 conveying a most profound and beautiful symbolism. It is as such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Masonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face (which is peculiarly the sacred Tetragrammaton, or ineffable name of God. Oliver, speaking with the solemnity of an historian, says that Solomon thought that he had rendered the house of Godworthy so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraved, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the center of the Most Holy Place, where the ark was overshadowed by the shekinah of God." The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it eben shekitjah, or "Stone of Foundation," because, as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal Book of Enoch speaks of the "stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (ch. xxxviii. v. 4-7) in which the Almighty demands of Job,

"Where wast thou, when I laid the foundation of the earth? Declare, since thou hast such knowledge! Who fixed its dimensions, since thou knowest? Or who stretched it out upon the earth?

Upon what were its foundations fixed? And who laid its corner-stone, When the morning stars sang together, And all the sons of God shouted for joy?"

Noyes, whose translation I have adopted as not materially differing from the common version, but far more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: "It was the custom to celebrate the laying of the corner-stone of an important building with music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the corner-stone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as
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 impossibilities 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 Jeshu, 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 a very stone that our father Jacob anointed with oil, as it is described 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 such 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 Jeshu, 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 Savior, 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 reveries, 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 re-encountered 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 while, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, 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 at the time of the exodus, 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 distich which declares that wherever 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 Masonical legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained.

This series 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 under-ground 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 per-
cipendently beneath each other, and com-
municating 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 Tetra-
grammaton, 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 com-
pleted, he made a door of stone, and attaching
it to a ring of iron, by which it might be po-
cessed by means of placing 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, Methuse-
lah, 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 Jeru-
salem, 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 founda-
tions of the Temple upon which the super-
structure was subsequently erected by Solo-
mon, is a favorite theory of the legend-mongers
of the Talmud.

The Masonic tradition is substantially the
same as the Jewish, but it substitutes Solo-
mon for David, thereby giving a greater air
of probability to the narrative, and it sup-
poses that the stone thus discovered by Solo-
mon was the identical one that had been de-
posited in his secret vault by Enoch. This
Stone of Foundation, the tradition states, was
subsequently removed by King Solomon and,
for various purposes, deposited in a secret and
safer place.

In this the Masonic tradition again agrees
with the Jewish, for we find in the third chap-
ter 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 Ark 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 con-
structed a deep and winding vault under
ground, 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 post of men, the rod of Aaron,
and the oil of anointing."

The Talmudical book Yoma gives the same
tradition, and says that "the ark of the cove-
nant 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 Pridaux,
in his Old and New Testament Connected (vol. i.,
p. 148), "the Rabbis call the Stone of Foun-
dation, and give us a great deal of trash about
it."

There is much controversy as to the ques-
tion 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 assumed 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 im-
portant 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 de-
grees of the American Rite, the Stone of Foun-
dation constitutes the most important part of
the ritual. In both of these it is the recep-
tacle of the ark, on which the ineffable name
is inscribed.

Lee, 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 futile are the feverish dreams
of the ancient Rabbanis concerning the Foun-
dation-Stone of the Temple. Some assert
that God placed this stone in the centre of the
world, for a future basis and settled consist-
ency 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 forth and produced to light.
Others relate that the very sacred stone was
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 Solomon) he durst not but lay it
sure, as the principal Foundation-Stone of
the Temple. Nay, they say further, he
could not be enshrined upon it the Tetragram-
mation, or the 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 Rab-
binical ones, although they add a few ad-
ditional 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.
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 conceits.” We must go behind the legend, while we acknowledge at once to be only an allegory, and study its symbolism.

The following facts can, I think, be readily established in 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 predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory.

Of the fable, myth, or allegory, Bailly 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 confided 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 highest signification 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 Gubih, as the Arabians 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 presented in the Song of Songs; and in the Psalms abounds with this sentiment. Thus it is said that the truth of the Lord “reacheth unto the clouds,” and that “this truth embraceth 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 concerned, 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 rest.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the first temple of our 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 hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former temple, and
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 symbol 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 or mosaic 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, where the rejected stone is suggested to the neophyte "as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects." Bro. G. F. Yates, in his History of Masonry, states that "the original stone in the present Mark Degree is not in the original Master Mark Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

**Stone-Squarers.** See Gibbim.

**Stone, White.** Among the ancient Greeks and Romans, sentence was often 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 in condemnation, 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 of 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. 596. 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 contemporaneous writings of the anti-Masons, it is, as an argumentative work, discreditable to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

**Stone-Worship.** This is, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unhewn stones. From Chna, whom Sanchoniathon calls "the first Phcenician," the Cansanites learned the practise, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis xxviii. 18, 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 Israelites were repeatedly commanded to destroy the stone idols of the Cansanites, 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 of the dead became the place where posterity paid their veneration to the memory of the deceased, and of the authority given to length became objects of worship, the people having lost sight of the emblematical signification, 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 corrupt. It is certain that the Phenicians worshiped sacred stones under the name of Baalat, which word is evidently derived from the Hebrew Beel, and the authority given to it length 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 meager 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 unhewn stones to represent their deities, thirty of which, that historian says, he saw in the city of Pharae. 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 *Herma*. 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 gymnasia 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 as placed 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, *Hadejar el Amoud*, placed in the southwest corner of the Kaaba at Mecca, which was worshiped by the ancient Arabians, 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 square stone figures, of which Toland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of *Mastara*, 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 worshipped 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, unwrought stone, placed in the ground, as an emblem of the generative or productive powers of nature." And Bryant, in his *Analysis 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 Cudworth, 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." And this is confirmed by Phurnetus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because 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 the year 568, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execute 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 worshipped an unhewn stone found upon the banks of lakes and rivers, and which they called "hed kis ubrnat, 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 islands 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 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."

Tennent, 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 probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

Strasburg, 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 destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The cathedral of Strasburg is very closely connected with the history of Masonry. The most important association of master builders, says Stieglitz (Von Aldesbach. Bauk.), for the culture and extension of German art, was that which took place at Strasburg under Erwin von Steinbach. As soon as this architect had undertaken the direction of the works at the Strasburg cathedral, he summoned Masons out of Germany and Italy, and formed with them a brotherhood. Thence Hütten, or Lodges, were scattered over Europe. In 1439, on April 25th, says the Abbé Grandinier, the Masters of many of these Lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the master of the works at Strasburg, 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 Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasburg thus takes in German Masonry 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 Strasburg with all other Haupt-Hütten were abolished by an imperial edict on August 16, 1731, the Mother Lodge never lost its prestige. This," says Findel (Hist., 72), "is the case even now in many places in Germany; the Saxon Stone-Masons still regarding the Strasburg Lodge as their chief Lodge." (See Stone-Masons of the Middle Ages.)

Strasburg, Congress of. Two important Masonic Congresses have been held at Strasburg.

The First Congress of Strasburg. This was convoked in 1275 by Erwin von Steinbach. The object was the establishment of a brotherhood for the continuance 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 Strasburg. This was convoked by the Grand Lodge, or Haupte-Hütte of Strasburg, in 1584, as a continuation of one which had been held in the same year at Basle. Here several statutes were adopted, by which the Steinwerkerech, or Stone-Masons' law, was brought into a better condition.

Strasburg, Constitutions of. On April 25, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German stone-mason. Another meeting was held shortly afterward at Strasburg, where these statutes were definitively adopted and promulgated, under the title of Ordemunge der Steinmetzen Strasburg, or "Constitutions of the Stone-Masons of Strasburg." 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 ältesten Kunsterbunden der Freimaurerbrüderschaft; in 1819, by Heldmann, in die drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbrüderschaft; in 1844, by Heideloff, in his Bauhütte des Mittealters in ihrer wahren Bedeutung; Findel also, in 1866, inserted portions of it in his Geschichte der Freimaurerey, 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 begin 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 Strasburg 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 Strasburg Constitution was first printed, from a well-authenticated manuscript, by Heldmann. Others also confirm this. [E. E. 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 Strasburg 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, 1313. To avoid persecution, the Knights became Freemasons. In 1361, 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 Hund, Baron son.

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 Freemasonry 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 Stuarts 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 organisation, to establish the fact that such a connection did actually exist.

The first efforts to introduce Masonic influence in behalf of his family was attributed to James II., who had abdicated the throne of England in 1688. Of him, Noorthouck (Hist. Pol. Glasses, 1784, p. 192), that he was not "a Brother Mason," and meekly adds, in his index, that "he might have been a better king had he been a Mason." But Lenning says that after his flight 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 their original construction at that place. Gaddies had also said that many Scotchmen followed him, and thus introduced Freemasonry 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 1701, 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, says Lenning, 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 in his claims to the British throne 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 zealously engaged 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
STUART

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 Croix 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 Croix.’

In 1748, the Rite of the Veille-Bruy or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Masons of that city to Sir Samuel Lockhart, the aide-de-camp of the Pretender. (Orth. Magon, p. 122), in a note to this statement, the "favorites who accompanied 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 (Thid. Gen., p. 367), that the degrees of Irish Master, Perfect Irish Master, and Pouissant 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 shorn of its political pretensions and its title changed.

Findel has given in his History of Freemasonry (English translation, p. 259) a very calm and impartial account of the rise of this Stuart Masonry. He says:

"Ever since the banishment of the Stuarts from England in 1688, interest has been kept up between Rome and Scotland; for the former place the Pretender James Stuart had retired in 1719, and his son Charles in 1730; 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 Stuarts 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 1725, when the Pretender in Farnia kept up an intercourse with the restless Duke of Wharton, a Past 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 degrees. 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 degrees; 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, assisted by authentic historical information. In 1750, Scottish Masonry, as it was then denominated, penetrated into Germany (Berlin) prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the 'Petit Ehu,' 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 recourse 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 or Knights of Malta, then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Divested of all its Secrets, published in Strasbourg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the brotherhood to contribute towards the expedition in favor of the Pretender.

From what has just 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 Masonic System. The origin 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, 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 episode 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 Free-
mason 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 Stukely papers containing the Doctor's diary are of continuous interest; and ac-
cording 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, St. Paul's Churchyard, of the Grand Master present, Dr. Beal constituted a new Lodge, where I was chosen Master." A trite remark of Dr. Stukely as to symbolism, was: "The first learning of the world consisted chiefly of symbols, the wisdom of the Chal-
dees, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, 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 Preston use it; and it was not, probably, in the original Prestonian lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the exalted," but not of "the sublime" degree. Webb, who based his lectures on the Pres-
tonian system, applies no epithet 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 this country. The familiar epithet, thus used, with the ad-
jective "sublime" applied to the Third De-
gree, 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 lecturer, introduced it into his teachings, and used it in his Hiero-
plyptic 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 ritual of the United States, where the Third Degree is always called "the sub-
lime degree of a Master Mason."
The word sublime was the password of the Master's Degree in the Adonhirmitite Rite, because it was said to have been the sur-
name of Hiram, or Adonhiram. On this subject, Guillemain, in his Recueil Fréreux (i., 91), makes the following singular re-
marks:
"For a long time a great number of Ma-
sions 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 knights 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 pro-
fanes, who were desirous of divulging our secrets, but who did not, perfectly under-
stand this word, wrote it Sublime, which they said signified excellence. Others, who fol-
lowed, surpassed the error of the first by printing it Gibbus, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, the 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 Adonhirmitite system; but it is barely pos-
sible 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 refer-
ing 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 Rite to what is now simply called a Lodge of Per-
fec tion. Thus, in 1801, Dr. Dalcho delivered a discourse in Charlotte, North Carolina, an address which bears the title of "An oration delivered in the Sublime Grand Lodge."
Sublime Knight Elected. (Sublime Chevalier élu.) Called also Sublime Knight Elected of the Twelve. The Eleventh De-
gree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain tritors at the Temple, both as a recompense for the zeal and con-
stancy of the Illustrious Elect of Fifteen, who had delivered 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
SUBLIME

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 Puisant," 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 Elus which
are found in the Ancient and Accepted Scott-
tish Rite. In the French Rite they have
been condensed into one, and make the Fourth
Degree of that ritual, but not, as Ragon ad-
mits, 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 undoubt-
edly assumed a very corrupted form. The
restoration of their correct orthography,
and with it their true significations, is worthy
the attention of the Masonic student.

Sublime Masons. The initiates into the
Fourteenth degree of the Ancient and Ac-
cepted Rite are so called. Thus Dalcho
(Grat., p. 27) says: "The Sublime Masons
view the symbolic system with reverence, as
forming a test of the character and capacity
of the initiated." This abbreviated form
is now seldom used, the fuller one of "Grand,
Elected, 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, which body was established in the year
1768. 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 re-
ceived his Patent. In the subsequent ex-
tension of the Scottish Rite about the be-
ginning 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 con-
stitutes 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 saltier, 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 con-
stitutes 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 under-
gone 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 significations that were
originally given to it.

The motto of the degree is "Spes 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 Cler-
mont.

Submission. Submission to the medias-
torial 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" (Constit-
utions, 1723, p. 56) it is said (vi., 6): "With
respect to Brothers or Fellows at law, the Master and Brethren should kind of their mediation; which ought to be thanksfully submitted to by the contending Brethren; and if that submission is impracticable, 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 compiled by Anderson from the Old Constitutions, say: "These rulers 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. 52.)

**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 Grand Lodge in September, 1723, 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 of the Masonic charges delivered to a High Priest. The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency, an 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 unfortuitous representative of that house as the similitude of the stricken builder. (See Macb.) 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 is difficult in this case, where almost all 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 four syllables, for the last syllable, as it is now pronounced, should be dropped. The 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 certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being engrafted on the ancient, and by the same persons, can scarcely be less binding upon the Order than the original regu-
itions. 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 old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words:

"In case of death or sickness, or necessary absence 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 absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congre-
gated 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 the 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 congregated 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 escort nor consent on the part of the Warden, but could congregate the Lodge himself.

This 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 26th of November, 1723, a very little more than two years after, the following regulation was adopted:

If a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, in the Mas-
ter's absence, he fills the chair, even though a former Master is present." (Ibid.)

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It prescribes that on the death, removal, or incapacity 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 Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge." (Ibid.)

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.

But in this country the usage has always conformed to the regulation of 1723, as is apparent from a glance at our rituals and monitory works.

Webb, in his Freemasons' Monitor (edition of 1806), 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 congre- gated.

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 1723 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 an-
cient 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 a member, 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 full term. If then an election takes place before the expiration of that term, he must be excluded from the list of candi-
dates, 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 anticipating the election, the two most prominent offi-
cers 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 circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

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 conscientious Senior Warden might very naturally feel that he was neglecting those duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently 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 Seikoku. It is the place near which Hiram Abif cast the sacred vessels for the Temple. (See Clay Ground.)

Sufferer. (Soufrant.) The Second Degree of the Order of Initiates 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 was “in ancient times, no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure.” (Constitutions, 1723, p. 51.) In the Constitutions of the Cooke MS., about 1450, we are told that the Masters and Fellows were to be forewarned to come to the congregations. (L. 92.) 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 meetings of the General Assembly in the particular Lodges. A summons of a Lodge is often improperly or illegally worded and care should be taken when issued.

Sun. Hardly any of the symbols of Masonry are more important in their signification 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 especially 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 the master of the universe in the sun’s re-

dition of the sun as a bearing fits most appropiately to the symbolism of the sovereignty of the Master. Thus Gwillim says: “The sun is the symbol of the Master, of sovereignty, the hierarch of royalty; it doth signify absolute authority.” This representation of the sun as a symbol of authority, while it explains the reference to 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 Brahma, 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, representatives of the sun in his three manifestations in the east, south, and west, will remind us of similar ideas in the symbolism of antiquity. In the Orphic mysteries, it was taught that the sun generated from the sky, and the earth, and that the sun himself generated to himself his own unassisted energy. 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-forked 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. Thus, when 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 emphatically as a symbol of sovereign authority.

But, says Wemyss (Symb. Lang.), speaking of Scriptural symbolism, “the sun may be con-
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cisidered to be an emblem of Divine Truth," because the sun or light, of which it is the source, "is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as the analogue of the ancient hierophant or explainer of the mysteries, makes Divine truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

Sun of Mercy, Society of the. Of this Society little is known, but Antonio Joseph Peretti, the presumed author of the Twenty-eighth Degree, A. A. Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. The central point appears to have been Avignon and Montpellier; and its nature Hermetic.

Sun, Knight of the. See Knight of the Sun.

Sun, Moon, and Stars. The plates prefixed to the Hieroglyphic Chart of Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's Monitor, and is now to be found in all the modern Masters' carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a symbol in the high degrees, and the comet is no symbol at all. They are simply mnemonic in character, and intended to impress on the memory, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: "The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." It would have been more creditable to the symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for symbols in the Third Degree would have been avoided.

Sun-Worship. Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the shintoism of the Chinese. But in the former we shall find the origin of sun-worship the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phenicians and the Egyptians were the first who ascribed divinity to the sun. But long—very long—before these ancient peoples the primal race of Aryans worshiped the solar orb in his various manifestations as the producer of light. "In the Veda," 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 allusion to the sun with his life-bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those 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 Dionysus 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 restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic worship, 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. 401-438) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, 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 as many Lodges of Excellent Masons, while the nine Superexcellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodim, presided. In a note on p. 423, he refers to these 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 Inspectors-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, 1873, 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 incalculant in Cryptic Masonry, than has 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 Gädicke nor Lenné mention it in their Encyclopædia; nor is it found in the catalogue of more than seven hundred degrees given by Thory in his Acta Lociorum; nor does Ragon allude to it in his Traité Général, 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 in my possession, is in the handwriting of 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 Nebu-segar, 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 in 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 emphasize 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.

Superintendent of Works, Grand. An officer of the Grand Lodge of England, who is appointed annually by the Grand Master. He should be well skilled in geometry and architecture. His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and to see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all the Grand Lodge edifices. The office is not known in the Grand Lodges of this country, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architect.

Superior. The first and last degree of the German Union of the Twenty-two.

Superiors, Unknown. See Unknown Superiors.

Super-Masonic. Ragon (Orth. Mason., p. 73) calls the high degrees, as being beyond Ancient Craft Masonry, "Grades super-Masonicus.

Supplanting. All the Old Constitutions, without exception, contain a clause against one Fellow supplanting another in his work. Thus, for instance, the third charge in the Harleian MS. No. 2054, says: "Above that no master nor fellow shall supplant others of their works, that is to say, if they have taken a worke or stand master of a Lord's worke, ye shall not put him out of it if he be able of cunning to end the worke." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another, and that a candidate beginning his initiation in a Lodge must finish it in the same Lodge.

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 supports your Lodge? A. Three great Pillars. Q. What are their names? A. Wisdom, Strength, and Beauty. Q. Who doth the Pillar of Wisdom represent? A. The Master in the East. Who doth the Pillar of Strength represent? A. The Senior Warden in the West. 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 West 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 men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

"Q. 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 these pillars are said to be composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three ancient grand masters. This symbolism was afterward transferred by Webb 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 works."

Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate disposition of the whole and all its parts; Strength, which, proceeding from the harmony of its 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 Stieglits 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 prominent; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

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 where it is 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 shall lose all the Masonic prerogatives, in their own district, that his Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine brethren in each nation, in the third degree, all the Masonic prerogatives, in their own district, that his Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine brethren in each nation, in the third degree, all the Masonic prerogatives, and are Sovereigns of Masonry.

The basis for the establishment of a Supreme Council is found in the following words in the Latin Constitutions of 1786: "The first degree will be subdivided into the second, that to the third, and so in order to the sublime, Thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose congregation or convention will be a dynamic Supreme Grand Council, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted.

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement

* See Constitutions of 1786.
that Frederick invested the Supreme Council with some 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 sovereign 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 as far removed as possible 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 this account of its establishment:

On the 31st of May, 1801, the Supreme Council of the third degree for 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 Grasse in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 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 seat 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 1859, 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 change of 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 Minister of State; 7. Treasurer-General of the Holy Empire; 8. Grand Auditors; 9. Grand Almoner; 10. Grand Constable; 11. Grand Chamberlain; 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 1908. 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 accomplishes 33.

On the 20th 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.
Supreme Council.


Argentine Republic... Emilio Gouchon, 33°. Buenos Ayres Sept. 15, 1858.
Belgium... Comte Godet d’Alvilia, 33°. Brussels Mar. 11, 1817.
Brasil... Dr. Lauro Sodré, 33°. Lavradio 1829.
Central America... San José Padilla, 33°. Nov. 27, 1870.
Chili... Victor G.m.o. Ewing, 33°. Santiago May 11, 1870.
Colombia, U. S. of... Dr. Simon Boss, 33°. Cartagena.
Colom., for Cuba... Dr. Manuel S. Castellanos, 33°. Havana Mar. 25, 1859.
Dominican Republic... C. Rafael Alarico, 33°.
Egypt... Idris Bey Ragheb, 33°. Cairo 1879.
France... Jean M. Raymond, 33°. Paris Sept. 22, 1854.
Greece... Dr. Prof. E. M. Galani, 33°. Nisina July 24, 1872.
Ireland... Col. A. Vesey Davoren, 33°. Dublin Nov. 10, 1826.
Italy... Cav. Saverio Fera, 33°. Rome 1858.
Mexico... Hon. Jose Castellot, 33°. Mexico April 26, 1859.
Paraguay... Christian G. Hiaecke, 33°.
Peru... Col. Alejandro Riveras, 33°. Lima Nov. 2, 1830.
Portugal... Sebastiao de Megalhazes Lima, 33°. Lisbon Oct. 30, 1869.
Scotland... Rt. Hon. the Earl of Kintore, 33°. Edinburgh. 1848.
Spain... Dead. Madrid July 4, 1811.
Switzerland, Lausanne... Paul Euler, 33°. Mar. 30, 1873.
Turkey... S. A. Prince Ahi Sultan Pascha Constantinople. 1908.
Venezuela... Dr. Emilio Conde Flores, 33°.

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 high issues, and 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 irregularly 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 recognised and proclaimed as Grand Constellations of the A. A. Scottish Rite, the constitutions and statutes adopted May 1, 1876, with the modifications and "Tiler" adopted by the Congress of Lausanne, the 22d of September, 1875.

The declaration and articles were signed by representatives of eighteen Supreme Councils, who recognised the territorial jurisdictions of the following Supreme Councils, to wit:

Central America, England, Belgium, Canada, Chili, Colon,
Colombia, U. S. of Colombia, France, Greece,
France, Hungary, Ireland, Italy, Mexico,
Peru, Portugal, Argentina Republic, Switzerland, Uruguay.

The same delegates, by virtue of the plenary powers held by them and 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 Confederated 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 three degrees.

In the United States the number of this Rite, enrolled and unenrolled, will approximate one hundred and fifty thousand in the few jurisdictions. Its organisations are to be found in every prominent city and many towns, 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.

[Dr. M. T. McClenachan.]

Suspension. This is a Masonic punishment, which consists of a temporary deprivation of the rights and privileges of Masonry. It is of two kinds, definite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.
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 can neither 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 "relegatio," or banishment, which Ovid, who had endured it, describes (Tritia, v. 11), with technical correctness, as a penalty which "takes away neither life nor property nor rights of citizenship, 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 limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those 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 directly connected to the exercise of all his rights and privileges, which in both cases remain in abeyance, and restoration in each brings with it a resumption of all the rights with which he 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 that period, by 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 great 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, 1773. He was initiated in 1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Order of the Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV., having declined a reelection 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 Zennibab 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 31, 1845, 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 tenour of his life and the 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 (1845, p. 120), "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 equally so; and his desire to be introduced to any brother from whose acquaintance 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 1833, 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 beneficent deed which that act heralded. So that act made a brother not a year or two years before I was born 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 the beginning of his way to the final close of life. When I tell you that I have completed forty years of a Masonic life—there may be other Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1788, 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 the most important event in 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 all 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 so dear to his memory, it 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. Lodges were publicly recognised, and in 1746 the Masons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1753, 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 1782, 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 1785, Lord Blakeney, 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, Schuhar, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to introduce the English Rite, but little success, as the high degrees had been previously introduced from France.

But this admixture of English, French, and German Masons, with the great disunion and faction, and gave rise, about this time, to the establishment of an independent system, known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius Salomonia. 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 Sudermania, then acting as Regent of the kingdom, president as the Grand Master of the Order.

In 1798, on the application of the Duke of Sudermania, a fraternal alliance was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

In 1809, the Duke of Sudermania ascended the throne under the title of Charles XIII. He continued his attachment to the Order, and retained his seat as Grand Master. As a 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 selected 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 the other proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the prince of the royal family, was to consist of twenty-seven lay, 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 13 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. The 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 memorial of his life.

Findel (Hist. of F. M., p. 329), 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.”1 Lenning speaks of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Mason.

Reghellini, in his Esprit du Dogme de la Franche-Maçonnerie, 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. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World;2 he mingled with his reform, ideas which were purely Masonic. 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 unknown, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence.” The same writer, in his Maçonnerie considérée comme le résultat des religions Égyptienne, Juive et Chrétienne (II, 454), repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor. Ragon also cites Reghellini in his Orthodoxe Maçonique (p. 255), and recognizes Swedenborg as the founder of a Masonic system. Theory, in his Acta Latomorum, cites “the system of Swedenborg”; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

1 There is no work written by Swedenborg which bears either of those titles. It is possible that Reghellini alludes either to the Arcana Celestia, published in 1744-1758, or to the De Nova Hierosolyma, published in 1758.

Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the degrees, the system, and the Masonry of Swedenborg just in the same tone as he would of those of Cagliostro, of Hund, or of Tchoudy.

And, lastly, in America we have a recent writer, Bro. Samuel Berwick, who is evidently a man of ability and of considerable research. He has culminated to the zenith in his assumption of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedenborgian fancies, contains much interesting matter, he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1700, 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 Swedish 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 there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every insect in Christendom, and every sort of communication, or of individuals belonging thereto. But Masonry is an exception; there is a systematic silence in relation to it. It is true that he finds in this reticence of Swedenborg the evidence that he was a Mason and interested in Masonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his Esprit du Dogme were never questioned nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography—the last the most exhaustively—nor 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 own 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 schemes 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 revery, the vision, 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 1780 he established at Avignon his Rite of the Illuminati, in which the revery of both Böhme and Swedenborg were introduced. In 1783 this system was rejected by the Marquis de Thomon, another Swedenborgian, 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 its establishment, but because it was based on his peculiar theological views and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that 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 Constantine, 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 Holy and Divine Doctrine of the New Jerusalem." In one of his visions, Swedenborg thus describes a palace in the spiritual world 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 passages 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 clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue was then the imitation of one from the west, and not an accidental coincidence, it was the Freemasons of the high degrees who...
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, Rite of.** The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding articles, consists of six degrees: 1. Apprentice. 2. Fellow-Craft. 3. Master Neophyte. 4. Illuminated Theosophist. 5. Blue Brother. 6. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his Esprit du Dogme, 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 indebted 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 Grand and the system of Rosicrucianism. Zinnendorf 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 Masonry that about 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 apocalyptic, the New Jerusalem and its twelve gates are represented.

7. Royal Arch, or Master Templar, Master of the Key. The jewel of this degree, which is a triangle with five red rosettes, refers to the five wounds of the Saviour.

8. Knight of the East, or Favorite Brother of St. John. This is a Rosicrucian degree, the ceremony of initiation being derived from that of the Medieval Alchemists.

9. Favorite Brother of St. Andrew. This degree is evidently derived from the Masonry of the Scottish Rite.

10. Member of the Chapter.

11. Diugity of the Chapter.

12. Vicar 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 are called "Brothers 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 de l'Étrangers." Findel, on the authority of Moser's edition of Lenning, 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 from April, 1738, to May, 1739. 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 calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brauchmann, 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 8, 1745, another, still more severe, was issued, by which a penalty of one hundred florins 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 Frans-Maçon dans la République, published simultaneously, in 1746, at Frankfort and Leipzig. 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 re-assertion of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings.

During all this time, the Masons of Geneva, under a more liberal government, were un-
interrupted in their labors, and extended their operations into German Switzerland. In 1771 Lodges had been erected in Veyass 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 Directories.

In 1777 a Congress was held at the city of Basle, in which there were representatives from the 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 Hierarchies: 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 Romana, 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 Grisons.

But 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 proposed was founded on the philosophical and 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 skilfully 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 Philaelthes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directory Committee. The Grand Orient of France began to exert its 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 organised 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 Canton. In 1792, the Helvetic Roman Directory suspended its work; this 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 cession 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 Maurice Claire introduced his modified Scottish Rite of seven degrees, and was at the age of eighty-seven elected its Grand Master for life. Claire was possessed of great abilities, and had been the friend of Stainislaus, 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 1820 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, there were two Lodges of the Rite of Masmoin, which had been introduced by the Brothers Bedarride.

The Masons of Switzerland, weary of these divisions, had been long 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 Modesta cum Liberate, 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 was a proposition for a National Masonic union, but the meeting was held in 1838 at Bern, in 1840 at Basle, and in 1842 at Locle. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and protracted slowly but steadily toward the accomplishment of that object.

In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Bro. Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction. Finally, on June 22, 1844, the new Grand Lodge was inaugurated with the title of the "Grand Lodge Alpina," and Bro. J. J. Rottinger was elected the Grand Master. Masonry has since then been in great activity in Switzerland.

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." St. Palaye 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 the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. "The lord or knight," says St. Palaye, "on the girding on of the sword, pronounced these or similar words: 'Thus in the name of God, of St. Michael, and 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 symbolism was referred to on all occasions.

Francisco Redi, an Italian poet of the seventeenth century, gives, in his Bacco in Toscana, an account, from a Latin MS., of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia used 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 College of Arms to the following effect: "Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crosse for the redemption of mankind in signifying that like as our Lord God died upon the crosse for the redemption of mankind, even so a knight ought to defend the crosse and to overcome and destroy the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice."

Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword with 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 were that used on swords made in Spain, many examples of which are still to be found in modern collections.

That legend is: "No me asques sin rason. No me embaixes sin honor;" i.e., 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-breast, the sword of Thorolf Skolinson, Quen-biter, " King Hakon, 
Balmung, " Siegfried, 
Angurvardal, " Frithiof.

To the first two, Longfellow alludes in the following lines:

"Quen-biter of Hakon the Good, 
Wherswith at a stroke he hewed 
The millstone through and through, 
And Foot-breast of Thorolf the Strong, 
Were neither so broad nor so long 
Nor so true."

And among the knights of chivalry we have

Durandal, the sword of Orlando, 
Balisardo, " Ruggiero, 
Colado, " the Cid, 
Aron-dight, " Launcelot du Lac, 
Joyeuse, " Charlemagne, 
Excalibur, " 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 thrice, 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 degree of chirurgion, 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. This is not to be wondered at, for it was in the last quarter of the 18th century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded 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. 157), 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 worn 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." A following line, 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. In Grand Lodges 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-Marshals 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 1256, 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 in England in public processions before all chief magistrates, from the monarch of the realm to the mayor of the city. 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 before the 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 symbol is a modern one; but its adoption was probably suggested by the idea of the ancient Masons, that 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 lahók ha'keréb hâmmitthîhappēketh. "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 apart, separate from them. The lahók ha'keréb was endowed with proper motion, or turned upon itself. There was
but one, and presumably it was between the Cherubim, suspended at a certain height in the air. Prof. Lenormant, 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 when the prophet says 'that they had a circumference and a height that were dreadful,' the second dimension refers to the breadth of their rims," 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 grace him. The symbolism of this instrument has been fixed by Oby as the tokakra of India, which is a diak with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers. "A weapon for slinging, shaped like a diak, moving horizontally with a gyration motion, like that of a waterspout, 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, Templars. According to the regulations of the Grand Encampment of the United States, the sword to be worn by the Knights Templar must have a helmet head or pomell, a cross handle, and a metal scabbard. The length from the top of 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 wary 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, therefore, a symbol on the scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

Sword, Jurati. (Fratres jurati.) It was the custom in the Middle Ages for soldiers, and especially knights, when 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 Kennet tells us (Paroch. Antiq.) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, "fratres jurati, et per fidem et sacramentum confederati, ven- erunt ad conquendam Angliam," i. e., they came to the conquest of England, as sworn brothers, bound by their faith and an oath. Consequently, when William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking one.

Symbol. 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 Jah; and the Brahmans, 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 as 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 Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Eoroeaster, Sanchoniathon, Pherecydes, 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, a word or word used synonymously in Masonry, is the expression of an idea which is derived from the comparison or contrast of some object with a moral one. Thus the plumb is a symbol of rectitude; the level, of equality; the bee hive, 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 which they are intended to express—is to make oneself acquainted with the Symbolism of Masonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, 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 eminently 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."

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 is for Apple," the Arch his nose 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. Barlow (Essays on Symbolism, i. p. 1), "were coeval with religion itself as a system of doctrine appealing to sense, and therefore to the passions. By its utterance, man has impressed upon himself the idea of spiritual and eternal truths."

The Egyptians, the Greeks, the Chinese, and all ancient nations, exhibit religious symbols 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 Etruscans, and the Egyptians.

"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 proficients in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally—and so were many of the early fathers of the Church, especially the Greek fathers.

"Philop of Alexandria was very learned in symbolism, and the Evangelist St. John has made much use of it.

"The early Christian 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 antiquities 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 understand 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 systems, it was afterwards 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 esoteric significance understood only by the few."

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualises, 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 symbolised as a symbol, is the symbol itself; thus Adam Clarke, "symbolical things are better understood, and make a deeper impression on the attentive mind."

Symbol, Compound. In Dr. Mackey'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 in a special application another.

An example of this is seen in the symbolism of Solomon’s Temple, where, in a general sense, the Temple is viewed as a symbol of that spiritual temple formed by the congregation 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 distinction, 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 "capitarial 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 AM 4037

SEE THIS...

DEDICATED TO ALL BRETHREN...
SYMBOLIC

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 (under a modification, however, which included the Royal Arch) the only degrees known to or practised by the Craft, and hence they are often called "Ancient Craft Masonry," to distinguish them from those comparatively modern additions which constitute what are designated as the "high degrees" or, by the French, "les hautes grâces." The striking peculiarity of these primitive degrees is that their prominent mode of instruction is by symbols. Not that they are without legends. On the contrary, they have each an abundance of legends; such, for instance, as the details 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 communicated to the candidate in these primitive degrees are conveyed, principally, through the medium of symbols, while there is (at least in the working of the degrees) but little tradition or legendary teaching, with the exception of the great legend of Masonry, the "Golden Legend" of the Order, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn significance. But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for some great end, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself ineffectual; it is the symbol of the Master Workman that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive degrees; and it is easy to see how a science and philosophy, and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three degrees which comprise it are said to be symbolic.

Now, nothing of this kind is to be found in the degrees above and beyond the third, 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 consummation. Take, for example, the intermediate degrees of the American System, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary, taking its place. It is true that in these capitate 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 element is still to be discovered in these degrees, but only in a position subordinate to legendary 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 important 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 rôle which it plays in the ritual of this degree, the symbol, however beautiful and magnificent, is not in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as a subject of a legend, and not as a symbol, that it attracts attention. Now, in the Third or Master's Degree, the keystone, which is a symbol of almost precisely the same import as the keystone. They both refer to a Masonic covenant. But no legend, no tradition, no history, is connected with the trowel. It presents itself simply and exclusively as a symbol. Hence we learn that symbols do not in the capitate, as in the primitive, degrees of Masonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitate degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them 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. That most of these legends are the themes of symbolic significance 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 intended to be communicated in these degrees is of an 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 injustice to a better end by complicating the purposes of the ritual and confusing the mind of the aspirant.

The celebrated French writer, Ragon, objects to this exclusive application of the term "symbolic" to the first three degrees as a sort of unfavorable criticism on the higher degrees, and as if implying that the latter are entirely devoid of the element of symbolism. But he has mistaken the true import and meaning of the application. It is not because the higher cryptic and cryptic degrees are altogether without symbols—for such is not the case—that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three degrees.

And hence the Masonry taught in these
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 ap-
propriated to the First, Second, and Third
degrees are sometimes called Symbolic lec-
tures; 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 Eng-
lish Masons have a lecture called "the
symbolical lecture," in which is explained
the forms, symbols, and ornaments of Royal
Arch Masonry, as well as its rites and cere-
monies.*

Symbolic Lodge. A Lodge of Master
Masons, with the Fellow-Craft and Ap-
prentice Lodge worked under its Constitu-
tion, is called a Symbolic Lodge, because in
it the Symbolic degrees are conferred. (See
Symbolic Lodge.)

Symbolic Machinery. Machinery is a
term employed in epic and dramatic poetry
to denote some agency introduced by the
poet to serve some purpose or accomplish
some event. Faber, in treating of the Apos-
talyse, 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." With-
out adopting this questionable hypothesis,
it must be admitted that Freemasonry, in
the scenic representations sometimes used
in its initiations, has, like the epic poets, and
dramatists, and the old hierophants, availed
itself of the use of symbolical machinery.

Symbolic Masonry. The Masonry that
is concerned with the first three degrees in
the Rite. This is the technical mean-
ing. But in a more general sense, Symbolic
Masonry is that Masonry, wherever it may
be found, whose primary or in the high
degrees, in which the lessons are com-
municated by symbols. (See Symbolic De-
gree.)

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 sym-
bolism. The English lecturers define Free-
masonry 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 inaugurated by the science
of symbolism. It is this peculiar character
as a symbolic institution, this entire adop-
tion of the method of instruction by sym-
bolism, 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 de-
velopment, 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 take from the body its soul, leaving
behind nothing but a lifeless mass of effete
matter, fitted only for a rapid decay.

Since, then, the science of symbolism forms
so important a part of the system of Free-
masonry, it will be well to commence any dis-
cussion 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 symbol in
former ages. "The first learning in the
world," says the great antiquary, Dr. Stukeley,
"consisted chiefly of symbols." The wisdom of
the Chaldeans, Phoenicians, Egyptians, Jews,
of Zoroaster, Sanchoniathon, Thucydides,
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 truly personified at the
shrine of poetical decoration."

In fact, man's earliest instruction was by
symbolism, and the primary or in the high
degrees of Masonry is best calculated to be grasped by the infant mind, whether the infancy of that
mind be considered nationally or individu-
ally. 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 emi-
nently 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
hearsers."

Even in the very formation of language, the
medium of communication between man and
man, and which must hence have been an ele-
mentary step in the progress of human im-
provement, it was found necessary to have
recourse 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 older the religion, the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, 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, "manhood can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revolutions that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitudes by parables. The greatest 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 they were 'taught by similitudes.'"

Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, of which it is the vehicle, by the principles of the individual.

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 Blasing Star was called "the glory in the centre"; because it was placed in the centre of the floor-cloth or treading-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 Blasing Star in the Rite of Ramsay.

Syndication of Lodges. A term used in France, in 1773, 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 essen-
tially vary, but there is no similarity between
the York Rite and the Rite of Schröder. Who-
ever in Masonry sets forth a connected series
of doctrines peculiar to himself invents a sys-
tem. He may or he may not afterward fabri-
cate a Rite. But the Rite would be only a
consequence, and not a necessary one, of the
system.

Systyle. 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 al-
phabet, and the twenty-second and last of the
Hebrew. As a symbol, it is conspicuous in
Masonry. Its numerical value as T, Teh, is
9, but as T, Thau, it is 400. (See Thau.)

Tabernacle, Toffet. Edom. Three obsolete
names which are sometimes given to the three
Eiect 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 it
were represented by the tabernacle said 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 taber-
nacle of Zerubbabel was an exact represent-
ation 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, how-
ever, true, that although the symbols of the
ark, the golden candlestick, the altar of in-
cense, and some others were taken, not from
the tabernacle, but from the Temple, the sym-
bolism of the veil was derived from the lat-
ter, but in a form by no means similar to the
original disposition. It is therefore neces-
sary 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 tabern, 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 mishcan, which,
like the Latin taberna, meant a dwelling-
place, but more commonly ohel, which meant,
like tabernacu-

lum, a tent. In shape it re-
sembled a tent.

There are three tabernacles mentioned in
Scripture history—the Anti-Sinaitic, the Sinai-
itic, 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 super-
seded by the tabernacle proper.

2. The Sinaitic tabernacle. This was con-
structed by Ahohias and Beasaleel under the
immediate direction of Moses. The costil-
ness and splendor of this edifice exceeded
says Ritto, in proportion to the means of the
people who constructed it, the magnificence
of any cathedral of the present day. It was sit-
uated 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 sur-
rounded by canvas screens seven and a half
feet high, so as to prevent any one on the out-
side 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 slanting roof. There was an aperture or
place of entrance except at the eastern end,
which was covered by curtains. Internally,
the tabernacle was divided into two apart-
ments by a richly decorated curtain. The one
at the western end was fifteen feet long, mak-
ing, therefore, a perfect cube. This was the
Holy of Holies, into which no one entered, not
even the high priest, except on extraordinary
occasions. In it was placed the Ark of the
Covenant, against the western wall. The
Holy of Holies was separated from the Sanc-
tuary by a curtain embroidered with figures of
Cherubim, and supported by four golden pil-
ars. The Sanctuary, or eastern apartment,
was in the form of a double cube, being fifteen
feet high, fifteen feet wide, and thirty feet
long. In it were placed the table of shew-
bread on the northern side, the golden candle-
stick on the southern, and the altar of incense
between them. The tabernacle thus con-
structed was decorated with rich curtains.
These were of four colors—white or fine-
twined linen, blue, purple, and red. They
TABERNACLE

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. Josephus, in describing the symbolic significance 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 men 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.

3. The Davidic 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 possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the ark to Jerusalem, he erected a tabernacle for its reception. Here the priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidic tabernacle put away as a relic. 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, Hagai, and Joshua, administered by Zechariah, after the arrival at Jerusalem with his countrymen, who had been 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 sacrifice. This 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, in former, 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," where Zerubbabel, Hagai, and Joshua administered 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 its 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 priests; in this it is the seat of the three presiding 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 representation 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 it a Sanhedrin; 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 persists, 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. See Prince of the Tabernacle.

Table Lodges. After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a repast in common. In England and America, this repast 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 and 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 grown obsolete, 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 as 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. Hermitte (Bull. G. O., 1889, p. 83) assigns for it a symbology. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet, seven toasts are given. These are called "saints 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 health of the Sovereign or 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 other officers of the Lodge, and the new initiates or initiates if there be any.
7. That of all Masons wheresoever spread over the face of the globe. (See Toasts.)

Ragon (Traité, p. 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, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table 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 appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, 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 Smith, 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:

<table>
<thead>
<tr>
<th>French Vocabulary</th>
<th>English Equivalent</th>
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<tbody>
<tr>
<td>Table-cloth</td>
<td>Table</td>
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<tr>
<td>Napkins</td>
<td>Napkins</td>
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<td>Table</td>
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<tr>
<td>Dishes</td>
<td>Dishes</td>
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<td>Pipes</td>
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<td>Knives</td>
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<td>Fuses</td>
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<td>Glasses</td>
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<td>Bottles</td>
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<tr>
<td>Pickaxes</td>
<td>Pickaxes</td>
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<td>Casks</td>
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<tr>
<td>Cannons</td>
<td>Cannons</td>
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<tr>
<td>Staves</td>
<td>Staves</td>
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</tbody>
</table>

Table-cloth they call standard.

Napkins " " tracing-board.

Table " " great plates.

Dishes " " plates.

Pipes " " files.

Knives " " trowels.

Fuses " " swords.

Bottles " " pickaxes.

Pickaxes " " casks.

Cannons " " casks.

Staves " " casks.
Snuffers: They call pinces.
Chars: Stalles.
Meals: Materials.
Bread: Rough ashlar.
Red wine: Strong red powder.
White wine: Strong white powder.
Water: Weak powder.
Beer: Yellow powder.
Brandy, or liquors: Fulminating powder.
Coffee: Black powder.
Salt: White sand.
Pepper: Cement.
Tea: To masticate.
To drink: To fire.
To carve: To hoe.

**Tablets, Engraved.** A designation frequently used in the A. A. Scottish Rite for the book of minutes or record; as in the Rose Croix Charter 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 Speculum or Mirror, on which to lay down his designs. This legend, of course, can lay no claim to authenticity, and 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.)

**Tacturnity.** 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 Tacturnity," 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, with the Working, Text, 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, licencing, 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 teslem and the Chaldaic tsalma, 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 "hamaleth," anything worn, though sometimes confounded with the talisman, has a less general signification. 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

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<tr>
<th><em>ELOHIM</em></th>
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<td>4</td>
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<tr>
<th><em>ROYEL</em></th>
<th><em>IOSPHIEL</em></th>
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TALISMAN

ment of incantation into a symbol; but the symbol was accompanied with a mystical signification which gave it a sacred character.

It has been said that in the Gnostic talisman the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, 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 36.

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 secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the triangle, the pentalpha, 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 *Asoth Philosophorum 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 repose 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

Talith. An oblong shawl worn over the head or shoulders, named, from its having four corners, the arba camphoth. It is also called tisith, from the fringes on which its holiness depends. The talith is made of wool or camel's hair. The wool fringe is carefully arbor 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 tisith, 600, accomplishes 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 pro-

cepts, or number of human veins. Jesus of Nazareth wore the tisith: "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" (epiphrise, fringes) of their garments. (Matt. xxiii. 5.)
TALJIADH

Taljahd. Rendered in Hebrew thus: וְיִשָּׁזָל, "Angel of Water," and found in the Twenty-ninth Degree of the A. A. Scottish Rite ritual.

Talmud. Hebrew, תַלְמָד, 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 Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditoinary laws into one book, which is called the Mishna, a word signifying repetitions because it is, as it were, a repetition of the written law.

The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.

Toward the end of the fourth century, these opinions were collected into a book of commentaries, 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 Asho into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of R. Asho as the Babylonian Talmud, from the places in which they were 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 place 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 twelve books and speculations on Talmudical opinions.

The Mishna is divided into six divisions called Sederim, 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 Sederim is again divided into Massechoth, or treatises, of which there are altogether sixty-three.

The Gemara, which differs in the Jerusalem and Babylonian editions, consists of commentaries on these Massechoth, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with tribles 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." Steinschneider, as learned a Hebraist 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.

Tamariak. The sacred tree of the Osirian mysteries, classically called the Etrico, which see.

Tammuz. î.î. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

Tanga-Tango. A Peruvian triune symbol, signifying "one in three and three in one."

Tannehill, Willkins. Born in Tennessee, in 1787. 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 amaniasis. 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, and passed through the temptations and trying scenes of an eventful life without a soul upon the purity of his garments." He died June 2, 1858, aged seventy-one years.

Talis. The name given in German Lodges to the carpet of knot-work on which formerly the emblems of Masonry were drawn in chalk. It is also sometimes called the Teppich.

Tassel. In the earliest catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic Pavement, Blazing Star, and Indented Tassel." In more modern catechisms, the expression is "Indented tassel," which is incorrectly defined to mean a "tessellated border." Indented Tassel is evidently a corruption of indented tassel; for a definition of which see Tessellated Border.

Tassel-Board. We meet with this expression in some of the old catechisms as a corruption of Tassle-Board.

Tarsia. Used in the degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of
the Southern Jurisdiction of the United States, for Tirathaha, and applied to the presiding officer of a Council of Princes of Jerusalem.

(See Tirathaha.)

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 tesselated border. These four cords are described as referring to the four principal points, the guttural, pastoral, manual, and pedal, and through them to the four cardinal virtues, temperance, fortitude, prudence, and justice. (See Tesselated 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 Shether-Bornai. Tatnai was a Persian satrap of the province west of the Euphrates in the time of Darius and Zerubbabel; Shether-Bornai was an officer under his command. The two united with the Apsarachites in trying to obstruct 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 Judea was being built with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls of 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 Shether-Bornai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding the Temple by supplying them with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shether-Bornai, after the receipt of this decree, offered no further obstruction to the Jews. Tatnai withholds henceforth introduced into some of the high degrees in Masonry.

Tau. The last letter of the Hebrew alphabet is called tau, and it has the power of the Roman T. In its present form, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure X, or +, 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, ו", tau) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"—which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolaters, were to be slain—the evident allusion is to a cross. The form of this cross was X or +, 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 tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T. This tau, tau cross, or tau 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 recognized 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 appointed Aaron as the high priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didier says (Christian Iconog., p. 370) that "it saved the youthful Jesus from death, redeemed 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 herself 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 tiluk, or mark worn by the devotees of Brahmas. Davies, in his Celtic Researches, says that the "Gallician tau," or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the croix anastac, and was used by them as the constant symbol of life. Dr. Clarke says (Travel. v. 341) that at the tau cross was a monogram of Thoth, "the symbolical or mystical name of hidden wisdom among the ancient Egyptians."

Dupuy, in his History of the Templars, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, addsuce this as a proof of the tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idol, as a figure of the phallic; whence he comes to the conclusion that the Knights Templar were addicted to the obscene worship of that symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation.

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 presents itself especially under its triple combination, 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 T. (See Tau.)

Tecondas. Mentioned in the Institutes of Manu 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 Vina-Snati and Veda Vyasa. 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.

Teem. Royal Arch Masons in America apply this word rather iniquely to designate the three candidates upon whom the degree is conferred at the same time.

Tears. 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 strown 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 guttes, and are defined to be "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; red, or drops of blood; 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 in front of the house of a deceased nobleman and thrown over his bier; but there, as in Masonry, the guttes de larves, or drops of tears, are not painted blue, but white.

Tebeth. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

Telamones. See Corypoides.

Tempeorden or Tempelherrenorden. 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 habits 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 condemn the vice of intemperance and abhorring its effects, have been unfairly 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 Knight 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 seventh 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-third year of the reign of Henry VIII., their possessions were transferred to the king. One of the privileges possessed by the English Temples was that their lands should be free of tithes; 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 Ramsay, 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 Rund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. de Bergey in his work entitled Les Plus Anciens Mystères des Hautes Tours (iii. 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, sometimes 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 northeast 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 practised, 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 shores 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 religious art 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 mystery of 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 Hiiram, on which all the mystery of Blue Masonry is founded, and with which is connected 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 effectively 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, mythical 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 Rites. 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 of England. An important change in the organisation of Templarism in England and Ireland took place in 1873. By a union took place of the Grand Conclave of Masonic 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 Religious 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 Moore, Grand Prior, in his circular to the Preceptors of Canada:

"1. The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or Encampments, Great Priories, 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 Superius.'

"3. The Great Priories of each nationality—England, Scotland, and Ireland, with their dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Priors, doing nothing inconsistent with the supreme authority 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 'Preceptority' substituted, as also the titles 'Constable' and 'Marshall' 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 small bodies, without any governing head. 'Prior' is the correct and original title for the head of a langue or nationality, and '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 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 held in common in the time of the Reformation. But our Order of 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 branches of the Order, the lineal 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 Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.

7. Honorary past rank is abolished, substituting the chivalric dignities of 'Grand Crosses' and 'Commanders,' limited in number, and confined to Preceptors. These honors are 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 like manner, as a reward to Knights who have served Master.

8. 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.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. 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.

11. Equerries, or serving brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel; they are to be addressed as 'Frater,' not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the esquires and menials, a habit distinguishing them from the Knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The apron is altogether discontinued, and a few inessential alterations in the insignia 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 inappropriate 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.

13. 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.

The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organization 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 four classes: 1. Knights created by Priorities; 2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priorities to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master...
his pleasure, are elected annually. They are as follows:

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<td>Grand Master</td>
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<td>Past Grand Masters</td>
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<td>Grand Seneschal</td>
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<td>Preceptor and Grand Prior of Scotland</td>
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<td>Grand Constable and Marschall</td>
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<td>Grand Admiral</td>
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<td>Grand Almoner or Hospitaler</td>
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<td>Grand Provost or Governor-General</td>
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<td>Grand Standard-Bearer or Beaucennifer</td>
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<td>Grand Bearer of the Vexillum Belli</td>
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<td>Grand Chamberlain</td>
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<td>Grand Steward</td>
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<td>Two Grand Aides-de-Camp</td>
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A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General. A Priory, which is equivalent to our Commanderies, consists of the following officers:

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<td>Prior</td>
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<td>Mareschal or Master of Ceremonies</td>
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<td>Hospitalier or Almoner</td>
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<td>Secretary</td>
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<td>Chaplain and Instructor</td>
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<td>Beaucennifer, or Bearer of the Beauceant</td>
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<tr>
<td>Bearer of the Red Cross Banner, or Vexillum Belli</td>
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<tr>
<td>Chamberlain</td>
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<td>Two Aides-de-Camp</td>
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The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial 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 heqel, 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 heqel Jezokah, or the "palace of Jehovah," they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic signifies both a house and a temple. Thus, from an inscription at Philae, Champollion (Dict. Egyptienne) cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word templum 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 properly 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 augures," or "a house of auspices." 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 contemplations, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews. Masonry 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 specularius means to observe, to look around. When the augur, standing within the sacred precincts of his open temple on the Capitol hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, speculati, to speculate. Hence the word came at least to denote, like contemplement from templum, an investigation of sacred things, and thus we got into our technical language the title of "Speculative Masonry," as distinguished and 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 as a sacred enclosure. The approach through this enclosure to the temple proper was frequently by a double row of sphinxes. In front of the entrance were 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 worshippers assembled. Beyond it, in the western extremity, was the cell or sekos, 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 round 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 ἱπποδρόμιον, porch or vestibule, and the ἱερος, or cell. In this latter part the statue of the god was placed, surrounded by a balastrade. In temples connected with the mysteries, the cell was called the ἀνάκτορον (Lat. adyton), and to it only the priests and the initiates had access; and we learn from Pausanias that various stories were related of the mysteries that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of 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 cells, or adyton, 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 worshippers, 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. 1, 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 modifications adopted by Solomon and Rome, 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

Temple of Ezechiel. An ideal temple seen by the prophet Ezechiel, 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 dimensions will show that this could not have been the fact, 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 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 Ezechiel 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 Apocalyptic degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

TEMPLE OF HEROD. This was not the construction of a third temple, but only a restoration 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 hodi Jehovah or Beth Jehovah, the palace or the house of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the nomadic tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected 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 1004 B.C. This was the year of the world 3000, 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-floor, and from whom it was purchased by David for the purpose of erecting an altar on it.

The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having 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 spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Joash, 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 3264, Ahas, 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. Ahas also profaned the Temple by the worship of idols. In 3276, Hesekiah, the son and successor of Ahas, repaired the portions of the Temple which his father had 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 is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hesekiah, fell away to the worship of Sabazius, 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 3326 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the altar of burnt-offerings. In 3360, Josia, who was then King of Judah, devoted his efforts to the repairs of the Temple portions of which had been demolished or neglected by his predecessors, and replaced the ark in the sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, king of Babylon, carried away a part of the sacred vessels to Babylon. Seven years afterward, in the reign of Jehoiachin, he took away another portion; and finally, in 3418, 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 thirty. 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 splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the 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 on Mount Moriah. 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 first court, called 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 cloisters, above which were galleries or apartments, supported by pillars of white marble.

Passing through the court of the Gentiles, you entered 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. Each of the people brought their obligations 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 Boaz, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent them.

From the porch you entered the sanctuary by a portal, which, instead of folding
doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the altar of incense, on which incense was daily burnt by the officiating priest; the ten golden candlesticks; and the ten tables on which the offerings were laid previous to the sacrifice.

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 a trifle less than 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 innumerable Cherubim and its mercy-seat. Into 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 fasting; 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 over the Lodges which were established; that here the Masonic 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 unsparing 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 has indulged in speculation 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 received. The foundations 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 of the world 3468 and 536 n.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 new Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 n.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 in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have surpassed those bestowed upon the second, for we are told by Josephus (Antiq., xii., 4) that "the Priests and Levites and Elders of families were disconsolate 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 Urim 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, found themselves at the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have n., historical means of discovering, but the Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Misael, and Azariah, three holy men, who are better known to general readers by their Chaldaic 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 constitutes 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 in the death of de Molay and 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 Templar 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 in Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a bold 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, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order; and in the degree 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 kings of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the sovereign.

We are now going to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Ragon, 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 1692, 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 members wore concealed upon their shirts a decoration in the form of a cross, on which was embossed the figure of a man trampling on
a woman, who lay prostrate at his feet. The
emblematic signification of this symbol was, it is
apparent, as unworthy of the character of a
man as it was derogatory to the condition and
claims of woman; and the king, having been
informed of the infamous proceedings which
took place at the meetings, dissolved the so-
ciety (which it was said was on the eve of in-
itiating the dauphin); caused its leader, a
prince of the blood, to be ignominiously pun-
ished, 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 subse-
quently the regent of France during the minori-
ty of Louis XV., collected together the rem-
nants of this society, which still secretly
existed, but had changed its object from a
licentious to one of a political character. He
caused new statutes to be constructed; and
an Italian Jesuit, by name Father Bonani,
who was a learned antiquary and an excellent
designer, fabricated a document now known
as the Charter of Larmenius, and thus pre-
tended to attach the new society to the ancient
Order of the Templars.

As this charter is not the least interesting of
those forged documents with which the his-
tory 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 approba-
tion 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 demise of de Molay, Larmenius accord-
ingly assumed the office of Grand Master, and
ten years after issued this charter, transmit-
ing his authority to Theobaldus Alexand-
ринus, by whom it was in like manner trans-
mitted to a long line of Grand Masters
until in 1705 it reached Philip, Duke of Or-
leans. It will be seen hereafter that the list
was subsequently continued to a later period.

All these Grand Masters are affixed to the
chartor, which is beautifully executed on parchement, illuminated in the choicest style of Medieval chipography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his Acta Lato-
morum (ii., 145), I make the following transla-
tion:

"I, Brother John Mark Larmenius, of Jeru-
usalem, by the grace of God and the secret
degree of the most venerable and holy martyr,
the Grand Master of the Solildary of the Tem-
ple, (to whom be honor and glory,) confirmed
by the common council of the brethren, being
endowed with the Supreme Grand Mastership
of the Fellow Order of the Temple, to every one
who shall see these letters decretal thrice

greeting:

"Be it known to all, both present and to
come, that the failure of my strength, on ac-
count of extreme age, my poverty, and the
weight of government being well considered,
I, the aforesaid humble Master of the Solildary
of the Temple, have determined, for the
greater glory of God and the protection and
safety of the Order, the brethren, and the sta-
utes, 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 Theo-
bold Alexandrinus, with the power, accord-
ting to time and circumstances, of conferring
the Grand Mastership of the Order of the
Temple and the supreme authority upon an-
other brother, most eminent for the nobility
of his education and talent and decorum of his
manners; which is done for the purpose of
maintaining a perpetual succession of Grand
Masters, an uninterrupted series of successors,
and the integrity of the statutes. Neverthe-
less, 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 Con-
vention desires to be convened; and, matters
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, pos-
sessing supreme power, eminence, and author-
ity over the whole Order, with the reserva-
tion 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 ac-
cordance with the above-mentioned wish,
commenced to me and to the brethren by our
most venerable and most blessed Master, the
honorable and illustrious Master Gruas and
Glory. Amen.

"Finally, in consequence of a decree of a
Supreme Convention of the brethren, and by
the supreme authority to me committed, I, will,
declare, and command that the Scottish Tem-
plers, as deserts from the Order, are to be
accurated, and that they and the brethren of
St. John of Jerusalem, (upon whom may God
have mercy,) as spoliators of the domains of
our solildary, are now and hereafter to be con-
sidered as beyond the pale of the Temple.

"I have therefore established signs, un-
known 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 knighthly consecra-
tion, according to the statutes, rites, and
usages of the fellow-soldiers of the Temple,
transmitted by me to the above-named Emi-
nent 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 thirteenth day of February, 1324. "I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324."

And then follow the acceptances 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 first 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 1759, was known by the name of the Société d'Aloya, a title which might be translated into English as the "Society of the Sirloin"—a name much more appropriate to a club of bona renales than to an association of knights. The members of this society were dispersed at the time of the French Revolution, the Duke of Caesee Brossac, who was massacred at Versailles in 1793, and the Grand Master at the period of its dispersion. Thory 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 Ledru, was the physician of Caesee Brossac. On the death of that nobleman and the sale of his property, Ledru 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, Ledru showed these articles to two of his friends—de Saintot and Fabré Palaert, 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 Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon 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 Caesee Brossac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would 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 Palaert should be elected Grand Master, but for one year only, and with the 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 afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchant, a notary's clerk; Leblond, an official of the imperial library; and Arnaud, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have since been designated 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 18th day of May, 1810, being, it is probable, soon after their construction. Dr. Burnes, who was a firm believer in the legitimacy of the French Order and in the authenticity of its archives, has given in his Sketch of the History of the Knights Templars (App., p. xii,) a copy of this inventory in the original French. Thory gives it also in his Les Templiers (ii., 144). 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 from the last-named to Fabré Palaert, 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 spur.

7. A bronze patina, in the interior of which is engraved an extended hand, having the ring and little fingers bent in upon the palm, which is the form of the episcopal benediction in the Roman Church.

8. A pax in gilt bronze, containing a representation of St. John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round by the priest to communicate the “kiss of peace.”

9. Three Gothic seals.

10. A tall ivory cross and three mitres, richly ornamented.

11. The beaumante, in white linen, with the cross of the Order.

12. The cope, also in white linen, with four black rays.

Of these “relics,” Clavel, 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 three mitres 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 by Arnal from one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a secret agent of John VI., King 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 James de Molay by the Grand Master of the Whole of Christ, Da Sylva sent a copy of the Charter of Larmenius 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-prat 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 Highness, 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 Elu of Fifteen of the Scottish Rite.


II. HOUSE OF PONTIFICAL.

6. Postulant of the Order. The Rose Croix Degree.

III. COUNCIL.


8. Knight, or Levite of the Interior Guard. The Philosophical Kadosh.

At first the members of the Order professed the Roman Catholic religion, and became, 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 Nicophorus, 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 for a short time exhibited themselves as sancti-phant lycists in a Johannite church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

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 judge.

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 determined: First, was the Charter of Lermenuis, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Lermenuis was invested with the Grand Mastership and the power of transmission by de Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganising the Order in 1904, assumed by himself or actually derived from Cazau Bissac, 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 that 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 Commander of the. (Souverain des Souverains Grands Commandeurs du Temple.) A degree in the collection of Lemanssing 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 spiritualising 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 it its 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 some fossilised bone, serving merely to show the nature of the organism from which it has been segregated.

Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation or race out of Paganism, or the worship of visible objects, which is the most degraded form of idolatry, its people began to establish a priesthood, and to erect temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of priests and of temples. The Jews, complying with this law of our religious nature, first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monothetic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The mosque of the Moslems, and the church 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 symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar 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 the first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is the 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 end. For four 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 despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a 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 riestless part unfelt its splendor, it has become a 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 one, 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 lost truth shall be found, where new innocence 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 complete and the system made perfect.

Temple, Workmen at the. See Workmen at the.

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 concealed under the monogram of the Triple Tau, which see.

Ten. Ten cannot be considered as a sacred number in Masonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad or their result, and the quaternior or first square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony. (See Tetractys.)

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, to show that God was long-suffering before he deluged 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. And ten miracles were wrought in the Holy Temple. (See Ten.)

Tengu. 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 accompany 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 held by the Grand Master to assemble at Knoxville on December 27, 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 organized. 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 1828.

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 Chapters from the Supreme Council for the Southern Jurisdiction.

Tensio-Dal-Sin. A deity held in adoration by the Japanese; the sodical sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omnific being, like the sodical light, of triangular form, seen only in the evening after twilight, and whose nature is unknown, is possessed of inefiable attributes, inexpressible 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 Jammaboe, and wear aurora-colored robes, like unto the light of the dawn of day.

Tent. 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 sepulcher of their Lord. The Hospitallers might remain
in the city and fulfil 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 an office does not become functus
offici by the election of his successor; he
retains the office until that successor has
been installed. This is technically called
"holding over." It is not election only,
but election and installation that give pos-
session 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 re-
tain 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 then called "Maîtres inamov-
ibles," or immovable Masters. They con-
sidered the Lodges committed to their care
as their personal property, and governed
them despotically, 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 officers of a Supreme Council hold their
offices for the duration of their lives. 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 aban-
donated the law of perpetual tenure. The
Supreme Council elects its members independ-
ently of the Constituories, and is thereby self-
perpetuating.

Tercy. One of the nine Elus recorded
in the high degrees as having been sent out
by Solomon to make the search which is re-
ferrred to in the Master's Legend. The name
was invented, with some allusion, not now
explicable, to the political incidents of Stuart
Masons. The name is probably an anagram
or corruption of some friend of the house of
Stuart. (See Anagram.)

Terminus. 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 (Fasti, ii., 673) 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 neighbor asking thee." The Masons
pay the same reverence to their landmarks
that the Romans did to their god Terminus.

Ternary Allusions. Some of the well-
considered and beautiful thoughts of Rev.
George Oliver on Ternary Allusions as appli-
cable 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 three-
fold. The Tabernacle, with its precinct, 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 by a banner containing one
of the cherubic forms of the Deity. The
negro of the temple, in like manner, had three
divisions, and three symbolical references—
historical, mystical, and moral. The golden candlestick
had twice three branches, each containing
three bowls, knob, and flowers. In the
Sanctuary there 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 temple was consecrated. Their sacred
writings had three grand divisions—the law,
the prophets, and the psalms.

In the Masonic system there were three
Temples—those of Solomon, Zerubbabel,
and Herod. The Jews speak of two that
have been, and believe in one, as described
by Ezekiel the Prophet, yet to come. The
Rabbins: we await 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 1707,
and a professorship in the Royal College in 1724, which position he occupied until his death in 1758. He was the author of a Critical Dissertation on the Head of Homer, a translation of Diodorus Siculus, and several other classical and philosophical works. But the work most interesting to the Masonic scholar is his Sethos, histore ou vit de Sethoes, translated by Chr. Gli. Wendt, Hamburg, 1732. 2. Geschichte des Konigs 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. Lediarid, London, 1732.

In this romance he has given an account of the initiation of his hero, Sethos, an Egyptian prince, into the Egyptian mysteries, which, however, he 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 Terrasseon has constructed. It is like Ramsay's Travels of Cyrus, to which it 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 not trace us within its development and monuments to which he was able to apply, with many lacuna which he has filled up from his own inventive and poetic genius.

The French word, Terrasseon. An officer in the French Rite, who, in an initiation conducts 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 Prestonian lectures, that the ornaments of a Lodge are the Masonic 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 Masonic pavement, the indentedssel, and the blazing star; and he defines the indentedssel to be that "beautifully tessellated border or skirtling which surrounded the ground-floor of King Solomon's Temple." The French call it "la boupe dentelle," which is literally the indented tessell; and they describe it as "a cord knotted in such manner that it surrounds the tracing-board." The Germans call it "die Schnur von 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 the Lodge and 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 division into 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 relaxing 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 Gædicke 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, I, 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. Lenning, speaking, I suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues. The tessellated, more properly, therefore, the tessellated border consists of a cord intertwined 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 those 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 time mistaken for tessellee, 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 house dentelée, or indented tassel; and in German, the Schmier 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 in 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 encircled 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 tufs 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 illiterate Masons into indented tassel, the appellation met with in some of the early catechisms.

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 permanent 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 term indented tassel, which the early French Masons had literally translated by horsp dentelle, to indented tassel, and sometimes, according to Oliver, to indented fras; then to tessellated border, and, finally, to tessellated border, the name which it now bears.

The form and the meaning of the symbol are now 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 it symbolizes the bond of love—the mystic tie—which binds the Craft wheresoever dispersed into one band of brotherhood.

Tessel, Indented. See Tessellated Border. Tesserae Hospitals. 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 upon his half. They then made 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 every Mason was supposed to be acquainted with them. They are now obsolete; but not very long ago such “catch questions” as “Where does the
TESTS

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 Desaguliers 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 cowan?

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 were you made a Mason, what did you consider most desirable?

What is the name of your Lodge?

Where 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 allusion?

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 sprig of Cassia.

How old are you?

Preston subsequently, as his first contribution to Masonic literature, presented the following system of tests, which were at 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 1801, he was fully instructed in them.

Tests of this kind appear to have existed at an early period. The "examination of a Steinsmets," given by Findel in his History of Freemasonry, presents all the characteristics of the English "tests."

The French Masons have one, "Comment êtes-vous entré 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 τετρακτυς 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 was 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 decrees, 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 decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten." etc.

And Dacier, in his Notes on those 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:

ναὶ μὲν τῷ θεῷ φυλάξαντες τετράκτυς
παρὰ δεκαον τόνοις, ἀλλ' ἑκατὸν ὑπὲρος.

i. e.,

"I swear it 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 short lines from point to point, 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 duad, 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 symbolization.
TETRADITES

Tetradites. Believers in the occult powers of the numeral four, and in a 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 Shem Hamphorash. This figure has been claimed to represent the Godhead. 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, שמה. (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 Lübeck 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 Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitalers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a mantle, with a black cross embroidered in gold. Clark says (Hist. of Knighthood, ii., 80) that the original badge, which was 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 strewed 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 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the kings of Poland on account of their invasion of their territory. They were excommunicated by Pope John XXII., but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures, and the contest ended in their receiving Prussia proper as a brief of the kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 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 Merseingheim, in Swabia. By the peace of Presburg, in 1805, 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, 1833. The Deed of Constitution for this Lodge was granted by J. H. Holland, Grand Master of Louisiana, and in his honor the Lodge was called Holland Lodge, No. 33. It continued to meet until February, 1836, when the war with Mexico put an end to its labors for the 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 San Felipe, 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, healed 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.

The initials of The Great Architect of the Universe. Often used in this abbreviated form by Masonic writers.

Tammuz. Spelled also Tammus. A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis. (See Adonis, Mysteries of.)

Thanks. It is a usage of French Masonry, and in the high degrees 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 contrast 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 disciples.

Theosophical 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 Theosophical 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 character 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 theology 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 symbolised in the Theological ladder of Jacob.

Theopaschites. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

Theoricus. The second grade of the "First Order" of the Society of Rosicrucians. (See Rosicrucianism.)

Theoricus. The Twelfth Degree of the German Rose Croix.

Theosophists. There were many theosophists—enthusiasts whom Vaughan calls "noble specimens 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 intuition. 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; Pernet, 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 theosophical success 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 ideas of Jacob Böhme, of Swedenborg,
and other mystical philosophers of the same class. Vaughan, in his *Hours with the Mystics* (ii. 46), thus describes the earlier theologians of the fourteenth century: "They believed devoutly in the genuineness of the Kabbala. They were persuaded that, beneath all the floods 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, had continued to spread 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 germs 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 Evangelist, with a promise to give to everything Divine a symbolic interpretation, and you have the true character of those later theologians who labored to invent their particular systems of Masonry. For more of this subject, see the article on *Saint Martin*.

Nothing now remains of theoesopic Masonry except the few traces left through the influence of Zimmendorf in the Swedish system, and what we find in the Apocalyptic degrees of the Scottish Rite. The systems of Swedenborg, Pernetti, Paschalis, St. Martin, and Chastagner have all become obsolete.

**Therapeutæ.** An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, 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 higher degrees of Masonry. The best account of them is given by Philo Judaeus.

**Theriak.** The 613 precepts into which the Jews divided the Mosaical law. Thus the Hebrew letters וקנ numerically express 613. (See description of *Thalith*.)

**Thesaurus.** From the Greek *thesis*, God, and *ergon*, work. The ancients thus called the whole art of magic, because they believed its operations to be the result of an intercursus 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 knowl edge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high mystification to an interpretation of Masonic symbolism. The most notorious and the most prolific writer on this subject is Louis Alphonse Constance, who, under the name of Eliphas Levi, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Masonry.

**Third Degree.** See *Master Mason*.

**Thirteen, The.** A Parisian 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 superstition, with an indirect reference to Arthur's Round Table and the Judas of infancy.

**Thirty-Second Degree.** See *Sublime Prince of the Royal Secret*.

**Thirty-Sixth.** In the Pythagorean doctrine of numbers, 36 symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, $1 + 3 + 5 + 7 = 16$, added to the sum of the four even numbers, $2 + 4 + 6 + 8 = 20$, for $16 + 20 = 36$. It has, however, no place among the sacred numbers of Masonry.

**Thirty-Third Degree.** See *Sovereign Grand Inspector-General*.

**Thoth.** One of the names of Jupiter. 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.

**Thur or Thoir.** Contracted from Thonar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freyja. These three were known in mythology as the triune deity—the Father, Son, and Spirit. Thor's great weapon of destruction or force was the Mjolner, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

**Thory, Claude Antoine.** 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 Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and, as a naturalist of considerable reputation, he devoted his attention 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'Ecôse," and of the "Contrat Social," out of whose incorporation into one proceeded the Mother Lodge of the Philisophic 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 1826, 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 1813 he published the Annales Originaux Magi Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, in 4 vol., 8vo; and in 1815 his Histoire du Grand Orient des Francs Maçons, in 2 vol., 8vo.

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 (Histoire des 3 G. L. 8, p. 530) says of the Annales, that it is one of the best historical productions that French Masonic literature possesses; while Besuchet (Histoire des Ass. Historiques, ii., 275) 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. Posteriority 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, 1827.

Theux de Salverte. Founder in 1767, 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 ancient 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 the perfect number.

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The third day was the day of creation, the sacred day of God; the third month was March, sacred to Mars, the god of war; the third hour of the day was sacred to the sun; the third hour of the night was sacred to the moon; 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 thrice around the altar, as we see in Virgil's eighth eclogue (l. 73):

"Terna tibi hae primum, triplic diversa colore,
Lilia circumdo, torques hae altissim circum
Effigies ducis."

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 veneration 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, Ormund, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahna, Vishnu, and Siva. It was, in short, a general character of the three numbers to have three hieratical offices 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 tres factum collegium, or it requires three to make a college, they have established the rule that not less than three
shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the base the three Symbolic degrees. There are in all the degrees three principal officers, three supports, three greater and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow-Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are formed by the multiplication of three, as $3 \times 3 = 9$ and $3^3 \times 3 = 27$, and $3^3 \times 3^3 = 81$.

But in nothing is the Masonic signification of the ternary made more interesting than in its connection with the sacred delta, the technical word for Triangle. Three Fires. Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

Three Fold Cord. A triple cord whose strands are of different colors; it is used in such rites as an instructive symbol. (See Zemor.)

Three Globes, Rite of the Grand Lodge of the. On September 13th, 1740, the Lodge of the Three Globes, zu den drei Weltkugeln, was established in the city of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. It is now one of the three Prussian Grand Lodges and has 144 St. John's (or Craft) Lodges and 72 Scottish Lodges under its jurisdiction. At first it worked, like all the other Lodges of Germany, in the English system of three degrees, and adopted the English Book of Constitutions as its law. But it subsequently became infected with the high degrees, which were at one time so popular in Germany, and especially with the Strict Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. F. Zollner, the Grand Master. Its Rite consists of seven high degrees added to the three primitive. The latter are under the control of the Grand Lodge; but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The Rite is practiced by about two hundred Lodges in Germany.

Three Grand Offerings. See Ground Floor of the Lodge.

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, a Kabbalistic sign of the Tetragrammaton, 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.

Ragon says (Orthod. Mason., p. 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G.: O.: de France." 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: "Rabbi José, son of Rabbi Judah, said a fine ark, and a holy table, and a fiery candlestick 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 Apocrypha, 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 of God. And the place shall be unknown until the time that God gather his people again together, and receive them into Mercy." (2 Mac. ii. 4-7.) The sacred 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 Generice. Belisarius took them to Constantinople in A.D. 530. They were afterward sent back to Jerusalem, and then, as they are supposed to have been carried to Persia, when Chosroes 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 Seeing, Hearing, 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 Carpet.

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 Ornán 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
The Scottish Rite rituals give the name of Tito. Prince Hardoin, to whom 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 Kings 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.
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 threath
floor 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 threshing
floor, 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 ecclesiastical usage, 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 the seats of bishops, but often also to those
of abbots, or even priests who were in pos-
session of titles or churches.

Thugs. A Hindu association that offered
human sacrifices to their divinity Kali.
It was dreaded for its violence and the
ferociousness of its members, who were termed
either Stranglers or Aspirates.

Thummim. See Urim and Thummim.

Thurible. From Turis, frankincense;
Ives, a sacrifice. A metallic censer for burn-
ing incense. It is of various forms, but
generally in that of an ornamental cup sus-
pended by chains, whereby the Thurifer
keeps the incense burning and diffuses the
pernicious action.

Thurifer. The bearer of the thurible,
or censer, prepared with frankincense, and
used by the Romish Church at Mass and
other ceremonies; as also in the Philosophic
Degrees of Masonry.

Thursday. The fifth day of the week.
So called from its being originally consec-
rated to the planets, the seventh, 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.

Tierce. The third degree.

Tierce de la. He was the first trans-
fator of Anderson's Constitutions into French,
the manuscript of which he says 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 confraternit aux
Francs-Macons, tire de leur archives et con-
formes aux traditions les plus anciennes, 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 Tierce
is said to have been, while in London, an
intimate friend of Anderson, the first edition
of whose Constitutions he used when he com-
plied his manuscript in 1728. But he im-
proved on Anderson's work by dividing the
history in epochs. This course Anderson
pursued in his second edition; which cir-
cumstance has led Schneider, in the Neues
Journale der Freimaurerei, to suppose that,
in writing that second edition, Anderson
was aided by the previous labors of De la
Tierce, of whose work he was most probably
in possession.

Title. A Lodge is said to be titled when the
necessary precautions have been taken to
prevent the approach of unauthorised per-
sons; and it is said to be the first duty of every
Master to see that this is done before the
Lodge is opened. The word to title is some-
times used in the same sense as to examine,
as when it is said a Master has been
titled, 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. An officer of a Symbolic 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 Ma-
son. 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 titles; 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 regula-
tions, but to the very landmarks of the
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 Girasse. See Girasse, Tilly de.

Tiluk. The sacred impress made upon the
forehead of the Brahman, like unto the Tau
to the Hebrew, or the cross to the Christian.
Timbre. The French Masons so call a stamp, consisting of the initials or monogram 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 et sceau,” 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 scythe 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, which is apparently a minor- and humble task, but one of the greatest. Time undertakes to perform, is intended to teach the Mason that patience and perseverance will enable him to accomplish the great object of a Mason’s labor, 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 made, “Such as time and circumstances 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.)

Tiraththa. The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian word torsh, austere or severe, and is therefore, says Gesenius, equivalent to “Your Severity.” It is in the modern ritual of 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.

The first month of the Hebrew civil year, and corresponding to the months of September and October, beginning with the new moon of the former.

Titan of the Canaress. The Fifty-third Degree of the Memphis Rite.

Titles. The titles conferred in the rituals of Masonry upon various officers are often apparently simple and commonplace, 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 says, in the following remarks, given a proper significance 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 and peremptory law of its being, of all 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 sovereigns, 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 Puisant, 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."

Titles 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 or Supreme Masonic authorities of Portugal, Belgium, 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 Haradim, 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 Naphtali being placed under his care.
The whole of this legend is, of course, connected with the symbolic significance of those degrees.

**Toasts.** Anderson says (Constitution, 1738, p. 110) that in 1719 Dr. Desaguliers, having been installed Grand Master, "forthwith 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 evident that the drinking of toasts was a universal custom in the clubs and festive associations 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 convivialities of Masonry were 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 honors 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 Worshipful Master cries,

"We are charged in the West, we are charged in the South."

Each Warden prompt replies.

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, Brothers, 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 a still 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 paper books, calendars, and 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 Tyrant 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 the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft."

In the 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 "Santés d'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 Lodge; 3. That of the Master of the Lodge. 4. That of the Warden; 5. That of the other officers; 6. That of the visitors; 7. That of all Masons wheresoever spread over the four hemispheres. In 1877 the Grand Orient, after long discussions, reduced the number of santés d'obligation from seven to four, and changed their character. They are now: 1. To the Grand Orient of France and 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 colonies, 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, as its first toast, a sentiment expressive of respect for the Grand Lodge.

The venerable Oliver was a great admirer of the custom of drinking Masonic toasts, and
The word token is derived from the Anglo-Saxon tacn, which means a sign, presage, type, or representation, that which points out something; and this is traced to theacon, to teach, show, or instruct, because a token we show or instruct others as to 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 not found 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 הַנַּחַת, nakhath, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promised. 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 between me and you." In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant 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 merkmales, a sign or representation, but which has no technical Masonic signification. The French have only atouchement, which means the act of touching; and the Germans, griif, which is the same as the English grip. In the technical use of the word token, the English-speaking Masons have an advantage not possessed by those of any other country.

Tolerance Lodge. The initiation of Jews was forbidden in the Prussian Lodges, two brethren of Berlin, von Hirschfeld and Catter, induced by a spirit of toleration, organised a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Tolerance Lodge. This Lodge was not recognised by the Masonic authorities.

Tolerance. 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 pikes or quarrels must be brought within the door of the Lodge, far less any quarrels 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, kinds, and languages, and are resolved against all politics, as we never yet conduced to the welfare of the Lodge, nor ever will." (Ibid., p. 54.)

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 Murviedro, 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 sepulcher in antique Spanish, and carefully preserved in the citadel, in which the following entry was made: "At Saguntum, in the latter part of the year of our Lord 1480, a little more or less, was discovered a sepulchre 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 sepulchre 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 Hir'am Abif. All that is said of it in Masonry is more properly referred to in the article on the Monument in the Third Degree. (See Monument.)

Tomb of Hir'am of Tyre. Five miles to the east of the city of Tyre is an ancient monu-
ment, called by the natives Kabr Hairan, 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. 196), 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, thirteen 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 1866, gives a different measurement, 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. 11 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. 8 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, we will always speak as well in the absence of a brother 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, תופז, piddo. It was the second stone in the first row of the high priest’s breastplate, and was referred to Sim- enes. The ancient topaz is King (Antique Gems, p. 56), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow, and is softer than all precious stones.

Tops. Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Stupas, meaning mounds, heaps, karnas. 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 Shiva’s 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 salaciousness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horse-shoe, which is the Iasian head-dress and Mary’s holy sign, and after which the Roman Church adopts one of Mary’s favorite head-dresses. It is the “crown of 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 honeycomb. 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 four 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 surmounted by lions. The Thuparama Topa, in Ceylon, has 184 handsome monoliths, 26 feet in height, round the center of holy mound.

Torch-Bearer. 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 a torch.

Torches. The ancients 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 degrees, 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 Augustburg Confession, and it was there that the
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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 1459 at Strasbourg. But, finding it necessary to make some 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 1486, in the Stone-Mason's Hutte at Roehlits. An authenticated copy of this document was published by C. L. Stiegitz at Leipsic, in 1829, in a work entitled Ueber die Kirche der heiligen Kunigunde zu Roehlits und die Steinmetzhütte dasselbe. An abstract of these Ordinances, with critical comparisons with other Constitutions, was published by Klose in his Die Freimaurerei in three volumes. The Torgau Ordinances are important because, with those of Strasbourg, they are the only authentic Constitutions of the German Stone-Masons except the famous book of 1683.

Torrubis, Joseph. A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubis, 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, initiation into one of the Lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges 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. Torrubis combined in his character the bigotry of the priest and the villainy of the traitor.

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 1757 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, but after one year, during which he was banished from Spain, 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—he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his History of the Inquisition, gives an account of Tournon's trial.

Tow, Cable. See Cable Tow.

Tower, Degree of the. (Grade de la Tour.) A name sometimes given to the Second Degree of the Royal Order of Scotland.

Tower of Babel. See Babel.

Town, Salem. The Rev. Salem Town, L.L.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. 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 was for many years 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 the Institution 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. Bro. Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1884, at the ripe age of eighty-nine years.

Townshend, Silas. The putative author of a book entitled Observations and Inquiries relating to the Brotherhood of the Free Masons, which is said to have been printed at London in 1712. Soileau, Lavouque, Thory, Oliver, and Klose mention it by name. None of them, however, appear to have seen it. Klose calls it a doubtful book. If such a work is in existence, it will be a valuable and much needed contribution to the condition of Masonry in the south of England just before the revival, and may tend to settle some mooted questions. Levsegue (A. p. 47) says he has consulted it; but his manner of referring to it throws suspicion on the statement, and it is doubtful if he ever saw it.

Tracing-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 convey an allegorical or symbolic meaning; 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. It is evident from the definition of 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
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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 un-
derstood, because it is only by attention to
them that uniformity in the esoteric instruc-
tion and work of the Order can be preserved.

Cicero has wisely said that a well-consti-
tuted commonwealth must be governed not
by the written law alone, but also by the un-
written 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 their 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 regu-
lations of to-day and its recent customs, there
is no danger of losing the identity of its modern
with its ancient form and spirit while its tra-
ditions are recognised and maintained.

TRAMPING MASONs. Unworthy members
of the Order, who, using their privileges for
interested purposes, traveling 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 Con-
stitutions (Rule 221) enact that "No warrant
can be transferred under any circumstances."
Similarly the Scotch Constitution (Rule 148)
says "A Charter cannot be transferred under
any circumstances."

TRANSIENT BRETHREN. Masons who do not
reside in a particular place, but only tempo-
rarily visit it, are called "transient brethren."
They are, if worthy, to be cordially welcomed,
but are never to be admitted into a Lodge
until after the necessary precautions, they have
been proved to be "true and trustworthy." This
usage of hospitality has the authority of all
the Old Constitutions, which are careful to
insist upon it. Thus the Lancisdowne MS. charges
"that every Mason receive or cherish
Strange Fellows when they come over the
country, and sett them on works if they will
works, 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
refrsh 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
spiritualized in our symbolic system. Hence
visitors are often invited to take a part in the
labor of the Lodge, and receive their portion
of the light and truth which constitute the
symbolic pay of a Speculative Mason.

TRAVELING. 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 terminated in 1717 by the establishment
of the Grand Lodge of England in London,
after which, says Findel (Hist., English trans-
lation, 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, perishable temples, are
engaged in the erection of that one, invisible,
eternal temple of the heart and mind."

TRANSMITION, 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 suc-
cessors on the seat of Grand Master of the Tem-
plars. It is the foundation-deed of the
"Order of the Temple." After having dis-
appeared for many years it was rediscovered
and purchased by Bro. F. L. W. Crowe of Chis-
chester, England, who thought it too im-
portant and valuable to remain in private
hands, and it is now in the possession of the
Great Priory of England. It is written in a
Latin cipher on a large folio sheet of parch-
ment. The outward appearance of the docu-
ment is of great antiquity, but it lacks
internal evidence of authenticity. It is, there-
fore, by most authorities, considered a forgery.

See Temple, Order of.

TRANSGRATISTS, Order of Religious. An order
founded by that devotee of secret organisa-
tions, Count Le Perche, in 1140.

TRAVEL. In the symbolic language of Ma-
sony, a Mason always travels from west to
east in search of light—he travels from the
lofty tower of Babel, where language was con-
ounded and Masonry lost, to the threshing-
floor of Orsam the Jebusite, where language
was restored and Masonry found. The Mas-
ter Mason also travels into foreign countries
in search of wages. All this is pure symbo-
ism, unintelligible in any other sense. For its
interpretation, see Foreign Country and Thrash-
ing-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. Architecture of
civilized Europe was perambulated by those
associations of workmen, who passed from
country to country and from city to city under
the name of Traveling Masons," for the pur-
pose 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 Godwin, in a lecture published
in the Builder (vol. ix., p. 463), says: "There
are few points in the Middle Ages more plea-
sing 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 Fulloresque de la Frac-Masonnerie, 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. 714, 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-established corporations throughout all the succeeding years of the kingdom, the republic, and the empire. (See Roman Colleges of Artificers.)

These "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 Lombardy, as 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 practised by the Lombards, that of building held a preeminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, preferred to be called by the appellation of Magiistri Comacini, or Masters from Como, had become generic to all of the profession.

Hope, in his Historical Essay on Architecture, has treated this subject almost exhaustively. He says:

"We cannot then 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, desire of the protection of such bodies, which, in conformity to the general style of such corporations, assumed 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 sacred 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 found itself nearly saturated 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 skillful 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 emolument.

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 germ 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 innes 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 compact of mutual assistance, hospitality and good services, most valuable to men so circumstance.

They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but last 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 weight of churches and monasteries, but to learn the manner in which the scant might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted, that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, 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 dispersed 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 custom."

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, lodges, in the vicinity, in which they resided 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 Granddidier, 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 Strasbourg 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 Philosophique de Clavel supplies the most prominent details of all that Granddidier 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 noblest 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 "hutte," 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 superiority was acknowledged everywhere, and they in time received the appellation of the "haupt hutte," or Grand Lodge, and exercised supremacy over the Auten of Suabia, Bresse, 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 afterward 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 organised associations, gilds, 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 their labors were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the fraternity. Many of the old Charges 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 associations strictly and exclusively operative in their character.

In tracing the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme pontiff of the Church, was their patron and protector. They were supported and encouraged by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all operatives. But the artisans 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 cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

But lastly, from the circumstance of their union and consort arose a uniformity of design in all the published instructions for 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 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. The result of this unanimity was, that 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 tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admission of the spectator—has been 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 gradual changes into a speculative system, we are to trace the Freemasons of the present day.

**Traveling Warrants.** Warrants under which military Lodges are organised, 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.)

**Traversai, Louis.** A zealous and devoted French Mason of much ability, who wrote several Masonic works, which were published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled *Catechisme du Freemason, précédé d'un Abrégé de l'Histoire d'Adoram, etc.*, published at Paris in 1743.

**Tressure, Isaac, the Elder.** This was a phrase of mystical import with the alchemists and Hermetic philosophers. Pernety (*Dictionnaire Mytho-Hermétique*) thus defines it: "The incomparable treasure is the power of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, 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. "Believest thou, O fool," says Arisphius, 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 Royal Secret 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 invincible Xerxes 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 is to the Hermetic philosophers—Divine Truth. “As for the Treasure,” says one of these books (the Lumen de Lumine, cited by Hitchcock), “it is yet undiscovered, 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.

Treasurer, Hermetic. (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.

Tredde. 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 ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among men. Among these the Tree Alphabet is the most common. The Oriental seers and soothsayers 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 recognizable 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:

\[
\begin{align*}
A & \quad T \quad H \quad W \quad V \quad H \quad T \quad L \quad B \quad S \quad H \quad Y \quad I.
\end{align*}
\]

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 peoples 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 Fer- gusson, 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 Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Syca- more was holy to Netpe, and the Peraea to Athor, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxxi. 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 a remarkable fact related by the present Bema, 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 sym- bol-worship he can trace is that of the Bo tree, which he describes as upon a bas-relief in a cave called the Jodea-Gopa (Katak, Bengal), prov-
TREE-WORSHIP

The Karli Buddhist temples, which date from about the Christian era, was always offered at Lingam worship, and the god was commonly to be found under an unbranched Bael.

All nations, Aryans in particular, considered tree-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, the autumnal harvest, Jews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths, also boughs of barren trees. The worshipers 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 bough 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 pine-cone—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 evangelum," 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 an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley 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 Jacob and Boaz.

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 ii. 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 confounded the trestle-board with the tracing-board; and Dr. Oliver (Landseer, i., 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table—in Scotch, treat; 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 tracing-board in every degree, from the first to the highest. And, lastly, the trestle-board is a symbol; the tracing-board is a piece of furniture or picture containing the representation of many symbols.

It is probable that the trestle-board, from
TRESTLE-BOARD

its necessary use in Operative Masonry, where are all the secret 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 truss-board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1850, following Preston, fell into the error of calling it a tracing-board, and gives from the Prestonian 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 truss-board that contains the plan 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, truss-board, tracing-board, and trestle-board again, the definition has continued from the earliest part 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 it."

In Operative 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 luster on their skill. The trestle-board was the cradle that nourished the infancy of such mighty monuments as the cathedrals of Strasbourg and Cologne; and as they advanced in stature, the trestle-board became the guardian spirit that directed their growth. Often has that old building been, Bidden by the midnight lamp upon their trestle-board, working out its designs with consummate taste and knowledge—here springing an arch and turning an angle there, until the edifice stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true symbolism in Operative Masonry?

To construct his earthly temple, the Operative 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 artist 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 unfaltering 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 preserved and, in some rational way, interpreted, that it permeates and excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Triad. In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a 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, Mithras, and Ahura Mazda; the Indian, Brahma, Vishnu, and Siva; the Cabiric, Axcros, Arxiokeros, and Axioskeros; the Phoenician, Asharoth, Milcom, and Chemosh; the Syrian, Belus, Baal, and Marduk; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Ischos, Persephone, and Demeter; the Platonic, Tagathon, Nous, and Psyche; the Celtic, Hu, Cerdwen, and Cerridwen; the Teutonic, Ferris, Midgarth, and Hela; the Gothic, Woden, Friga, and Thor; the Scandinavian, Odin, Thor, and Ve. Even the Mexicans had their triads, which were Vitalpintali, Kaloc, and Tolcalipaqua.

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 be found in almost every degree. The Master and the two Wardens in the Lodge signify the Divine Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templari; and in most of the high degrees to a triad who preside under various names.
TRIAD

We must, perhaps, look for the origin of the triads 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 destroyer.

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 whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputed Provincial Grand Master of British Masonry in China made a statement to this effect in 1855, in Notes and Queries. (1st ser., vol. iv. p. 233.)

Trials, Masonic. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, except the no resource should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials, 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 Test Book of Jurisprudence (pp. 553-554), 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 meeting 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 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. 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 at 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 opened 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 such counsel for the better protection of his interests, provided such 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 others 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, if convenient, 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 taken secretly, 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 (Freem. 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 the 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 prince 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 in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred delta, 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 hypotenuse, Horus, their son, or the product of the male and female principle.

![Right-Angled Triangle](image)

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, each of 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
the baser tendencies. This is the real, the practical "journey toward the East."

2. The interlacing triangles or deltas symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe.

(1.) The two triangles, one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life. (2.)

The triangle and square together form the pyramid (3), as seen in the Entered Apprentice's apron. In this combination the pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the square and triangle when in pyramidal form, and imply Perfection. (See Pointed Cubical Stone.)

Triangle, Double. See Seal of Solomon and Shield of David.

Triangle of Pythagoras. See Pentacle.

Triangle, Radiated. A triangle placed within and surrounded by a circle of rays. This circle is called, in Christian art, "a glory." When this glory is distinct from the triangle, and surrounds it in the form of a circle, it is then an emblem of God's eternal glory. This is the usual form in religious use. But when, as is most usual in Masonic symbol, the rays emanate from the center of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this glory is, that it symbolizes that Eternal Light 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, Triple. The pentacle, or triangle of Pythagoras, is usually called also the triple triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the triple 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 jewel 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 there alludes to the mystery of the Trinity. In the Scottish 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 Hindus, 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, Creator-
TRIBE

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 tribe 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 grip, 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. 5): "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 lamb being founded on a legend. The poets of that age were fond of referring to the Temple and its legendary symbol in connection with the Scriptural idea of the "tribe of Judah." Thus Ave de St. Victor, in his poem De Resurrectione Domini, says:

"Sic de Juda Leo fortis,\nPraxis portis dirae mortis\nDie surgit tertia,\nRugiente voces Patris."

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day.
At 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 Babylonish remains. In Egypt, it was worshiped at the city of Leontopolis as typical of Dom, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their temples with gating lions' mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Talmudists 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, it is connected 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 Thaun, in his Bestiarie, written in the twelfth century, gives the legend, which has thus been translated by Mr. Wright from the original old Norman French:

"Know that the lioness, if she bring forth a dead cub, she holds her whelp and the lion arrives; he goes about and cries, till it awakes on the third day . . . . Know that the lioness signifies 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 the cry of the lion they understand the power of God, by which Christ was restored to life and rubbed hell."

The phrase, "lion of the tribe of Judah," therefore, when used in the Masonic ritual, referred in its original interpretation to Christ, Him who "brought life and immortality to light."

Trichites 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 grand ten of the thirty-second degree, or the tributary, 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 degrees, 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 above the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal lies from such a Tribunal of Inspectors to the Grand Consistory or the Supreme Council.

Tribunal, Supreme. 1. The Seventy-first Degree of the Rite of Misraim. 2. The meeting of Inspectors Inspectors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the modern ritual of the Mother Council.

Tribe. The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Cœur de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI, and until his liberation by the watchful 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 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.

Trilateral 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

Trilithon. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.

THE TRILITHON AT ST. MICHAEL’S MOUNT, LAND’S END.

TRIPLE


Trinosophs. The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The word Trinosophs is derived from the Greek, and signifies students of three sciences, in allusion to the three primitive degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his Interpretative and Philosophic Course of Initiations. The Lodge was composed of some of the most learned Masons of France, and played an important part in Masonic literature. No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the high degrees were conferred, but the Lodge confined itself to the three symbolic degrees, which it sought to preserve in the utmost purity.

Tripitaka. Tri, three, and Pitaka, basket. The canonical book of the Buddhists, written two hundred years after the third Ecumenical Council, or about 60 a. c. The former Asiatic Indra, doctrines having become intolerable, Sakya, 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, “Vinaya,” and relates to the discipline of the priests; and the third, “Abhidharma,” and pertains to the gods. It is estimated that 500,000,000 people believe in these writings as sacred and canonical.

Triple Alliance. 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.

Triple Tau. The tau cross, or cross of St. Anthony, is a cross in a form of a Greek T. The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the center of a triangle and circle—both emblems of the Deity—constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the “emblem of all emblems,” and the “grand emblem of Royal Arch Masonry.” It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1858; although it had previously been very generally recognized by American Masons. It is also found in the capitular Masonry of Scotland. (See Royal Arch Badges.) The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., Templum Hierosolymae: others, that it is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in Moore’s Magazine ingeniously supposed it to be a representation of three T squares, and that it alludes to the three jewels of the three ancient Grand Masters.
It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter sīn, ש, 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 ten 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, therefore, 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, whereversoever 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 plumb, level, and scribing duties. The Master Mason alone, having examined their correctness and proved them true and trusty, secures 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 uses in this 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 sedulous designs to restore the independent kingdom of Judæa. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. 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 (Antiq., 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 in the high degrees 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."

In 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 as that of the king, but, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."
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 artis-
tes, 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 thereupon, 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 ludicrous event that had led to their
establishment, they called themselves the
Society of the Trowel.

True Light. Sit lux et lux fut. 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, that it was useful; and He
divided the light from the darkness.'

True Masons. See Academy of True
Masons.

Truro Cathedral. A Protestant edifice
erected at a seaport of Cornwall, England,
standing at the junction of two rivers, the
Allen and the Kenwyn. On the 20th of May,
1880, the Grand Master of Masons (Prince
of Wales) laid 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 corner-stone 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-
rrounded with his staff and officers, in rich
robes and in the costume of Masonry.

Trust in God. Every candidate on his
initiation is required to declare that his
trust is in God. And so he who decries the
existence of a Supreme Being is debarred
the privilege of initiation, for atheism is a
disqualification for Masonry. This pious
principle has distinguished the fraternity
from the world; and it is a happy
coincidence, that the company of Operative
Freemasons instituted in 1477 should have
adopted, as their motto, the truly Masonic
sentiment, 'The Lord is all our Trust.'

Truth. The real object of Freemasonry,
in a philosophical and religious sense, is the
search for truth. This truth is, therefore,
symbolized by the Word. From the first
entrance of the Apprentice into the Lodge,
until his reception of the highest degree,
this search is continued. It is not always
found and a substitute must sometimes be
provided. Yet whatever be the labors he
may perform, whatever the ceremonies
through which he may pass, whatever the
symbols in which he may be instructed,
whatever the 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 symbolized by the Word, is
that which is properly expressed to a knowl-
dge of God.

There was an Egyptian goddess named
Thom, or Thum, Thum, justitia, or 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 repre-
sented, 'because that bird, unlike others,
has all its feathers equal.' Horapollo. The
Hebrew word zau, signifies an ostrich, as
also a council; and the word Eru, from,
is interpreted, poetically, an ostrich, and also a
song of joy, or of praise; hence, 'the happy
soul thus ornamented, under the inspec-
tion of the lords of the heart's joy, gathered
fruits from celestial trees.' In the judg-
ment in Ameniti, the soul advances toward
the goddess Thume, who wears on her head
the ostrich feather. In the scale, Anubis and
Horus weigh the actions of the deceased. On one side is the ostrich
feather, and on the other the heart 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.)

Tryonists. Those Pythagoreans who ab-
stained from animal food.

Taphob. Ξτης. Mirans Deus, the angel
governing the Moon, in accordance with the
Kabbalistical system.

Tschoudy, Louis Godore. Micheaud
spells the name Tschaudi, but Lenning, Thory,
Zagon, Oliver, and all other Masonic writers,
give the name as Tschoudy, which form,
therefore, I adopt as the most usual, if not
the most correct, spelling.

The Baron de Tschoudy was born at
Mets, in 1720. 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
sealious and learned investigator. He was
one of the most active apostles of the school
of Ramsay; and adopted his theory of the
Templar origin of Masonry. Having ob-
tained permission from the king to travel. He went to Italy, in 1752, under the assumed name of the Chevalier de Lusey. There he excited the anger of the papal court by the publication at The Hague, in the same year, of a book entitled *Étienne au Pape, ou les Frères-Maçons Vendus*; i.e., "A New Year's Gift for 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, *Le Vatican Vendé*; i.e., "The Vatican Avenged"; an ironical apology, intended as a sequence to the former book. These two works subjected him to 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 comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouvalow, who made him his private secretary. He was also appointed the secretary of the Academy of Moscow, and governor of the palace and garden of his fortune, 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 Bastille. 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 Mètis, 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. Michaud says (Orth. Maçon., p. 137) that "its ritual was corrected by the Baron de Tschouchy, that is, by the author of the *Blazing Star*". But this is an error. Tschouchy was then at Mètis, and his work and system of the Blazing Star did not appear until four years afterward. It is at a later date that Tschouchy became connected with the Council.

In 1766 he published, in connection with Bardon-Duhamel, his most important work, entitled *L'Étoile Flamboyante, ou la Société des France-Maçons considérés 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 Pinlet, had seceded from the Council of Emperors of the East and West. Tschouchy availed himself of the ignorance and of the bolderness of Pinlet to put his plan of reform into execution by the creation of new degrees. In Tschouchy'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 these 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 rev- eries," 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 Tschouchy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780, under the title of *Écosse de Saint André, contenant le développement total de l'art royal de la Franchise-Maçonnerie*. Subsequently, on the disunion of the organization of the 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 *Orthodox Magique*, attributes to Tschouchy the fabrication of the Rite of Adonhiramite Masonry, and the authorship of the *Recueil Précieux*, which contains the description of the Rite. But the first edition of the *Recueil*, with the acknowledged authorship of Guillermain de St. Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschouchy had gone to his eternal rest.

Tschouchy also indulged in light literature, the "art" attributed to him, the only one of which now known, entitled *Thèbès Philosophes*, does not add to his reputation.

Chevannesragments (Encyc. Maçonn., i., 143) says: "The Baron Tschouchy, 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, 1769.

*Tsedakah.* Ἰπτῆς, Justice. The first step of the mystical ladder, known to the Kadosh, Thirteenth Degree A. A. Scottish Rite.

*Tsudoni.* Ἰπτῆς, Venator. A Seeker or Inquirer. A name used in the Twenty-second Degree of the A. A. Scottish Rite.

*Tuapholl.* A term used infrequently to designate visitors.

*Tuapholl.* A term used by the Druids to designate an unhallowed 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 circumambulator.

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 "lokekh" does not mean "an instructor," but "a sharpener" —one who whets or sharpens instruments. Hence Dr. Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorised 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 called "the founder of smith-craft." I cite this part of the legend from the Dowland MS., a copy of its more modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that Manuscript we find the following account of Tubal Cain:

"Before Noah's flood there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zilla; by his first wife, Ada, he got two sons, the one Jubal, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son, Jubal, founded the science of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, of gold, silver, copper, iron, and steel, and he is the founder of the art of weaving. And those children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had 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 capped later, and would not drown in the water."

Similar to this is an old Rabbinical tradition, which asserts that Jubal, who was the inventor of writing as well as of music, having heard the words of God, said he 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 Sancomitho, who refers to him under the name of Chrysur, which is evidently, as Bochart affirms, a corruption of the Hebrew chovor i'sh, a worker in fire, that is, a smith. Sancomitho was a Phoenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond 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 Bybius, was inserted by Eusebius in his Preparatori Archaeologici, and has thus been handed down to the present day. That portion of the history by Sancomitho, which refers to Tubal Cain, is contained in the following words:

"A long time after the generation of Hypsoanarios, the inventors of hunting and fishing, Aegres and Alies, 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 two, called Chrysur, was skilled in eloquence, and composed verses and prophecies. He was the same with Hephaisotos, and invented fishing-hooks, bait for taking fish, cordage and raft, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called Diamichios. It is said that these brothers were the first who contrived partition walls of brick."

Hephaisotos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sancomitho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century, to found the conception of the Tubal Cain by a process not very devious 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 Baloam, which, by the interchangeable nature of B and V, is easily transformed to Vulcan.

"That Tubal Cain," says Bishop Stillingsfield (Orig. Soc., p. 292), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinities of its 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, jubal 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. 38), makes this derivation of Vulcan from Tubal-Cain. But Bryant, in his Analysis 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 Caken, 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 T and the word Baal, signifying Lord. Tubal-Cain would then signify "the Lord Cain." Again, da vs or dc, in Semitic, signifies Lord; and we trace the same signification of this suffix, in its various interchangeable forms of Du, Ta, and Da, 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 uka, a firebrand, from which we get also the Latin fulgur and fulmen, 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. 185):

"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 proclamation of the exalted degree to which he aspires, in this Greek distich, Twop1tIfe, TwojJiy, The letter, 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 even expressed in prose, quite scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself."

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 konah, to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possession.

In the Hummel lectures, now the authorised English system, we find the answer to the question. "What does Tubal-Cain denote?" "Worldly possessions." And De launay, in his Théâtre (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 recognise 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 authorise no such interpretation. The fact is, that even if Tubal-Cain were derived from tebel and konah, 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 symbolised 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 Maani Amal Abal. Heb. ימוא אבג. 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 Apprentice'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 Grub-Street Opera, and The Lover has his own rival. 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., 72, and in British Melody, or The Musical Magazine, fol., 1739. They were also printed on broadsides.

"In the Gentleman'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 is in John Purce Melancholy, ii., 290 (1719), has a second part; but that being almost a repetition 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.

"In The Musical Mason, or Freemasons' Pocket Companion, being a collection of songs used in all Lodges, to which are added the 'Freemasons' March and Ode' (8vo, 1791), this is entitled 'The Entered Apprentice's Song.'

"Many stanzas have been added from time to time, and others have been altered." TURANIAN. 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., those of Confucius and Lao-tse.

TURBAN. The usual head-dress worn in Eastern nations, consisting of a quilted cap, with the rim turned up, and a cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet, Haggai.

TURCOPOLIER. The third dignity in the Order of Knights Hospitalers 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 Turcopolier was held by the Conventional Bailiff, or head of the language of England. He had the command of the cavalry of the Order.

TURKEY. A writer in the Freemasons' Quarterly 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 meetings. This must have been an irregular Lodge, for organized Masonry was not introduced into Turkey until 1858, when the first Lodges were erected by the Grand Lodge of England. They were, however, soon discontinued, in consequence of the opposition of the Mohammedan hierarchy. A more tolerant spirit, however, now exists, and there is a Lodge (No. 687) at Constantinople under the jurisdiction of the Grand Lodge of England. There are also four Lodges at Constantinople, under the Grand Orient of France; four at Smyrna and one at Constantinople, under the Grand Orient of Italy; and one at Constantinople. In 1809, under the Grand Lodge of Scotland. There are also two Royal Arch Chapters—at Smyrna and Constantinople, chartered by the Supreme Chapter 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, which has led some writers to suppose, erroneously, that Freemasonry existed long before the date of its actual introduction. Thus, the Begtsachi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the brotherhood. It is a religious Order, and was founded in the year 1328 by the Hadji Begtsach, a famous dervish, from whom it derives its name. The Begtsachis have certain signs and passwords by which they are enabled to recognise the "true brethren," and by which they are protected from vagabond imposters. 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, some of which, the captain being a Mason, he understood and others he did not," It is, however, probable in this instance, considering the date, that the Turk was not a Mason, and possessed some higher degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have also secret modes of recognition.

TURQUOISE. Oliver says (Landam., ii, 231) that the first stone in the third tier of the high priest's breastplate "was a figure, hyacinth, or turquoise." The stone was a figure; but Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, 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 introduction 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.

TWO. Twelve being composed of the mystical numbers 7 + 5 or of 3 x 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 twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for they were in their mythology twelve superior and twelve inferior gods.

TWO HUNGRY KNIGHTS. The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly Sublime Knight Elected, which see.

TWO-Lettered Name. The Jews had among their Divine Name Tetragrammaton, a two-lettered name, which was Jah, a two-lettered and a forty-two-lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the two-lettered name, that it was formerly used instead of Adonai, as being more emphatic, in place of 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 uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechay says 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 Bechay, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Fränck, that it is formed out of the names of the ten Shechemites, which he then, vau, or and, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all those names of Maimonides (Moses, lxxli.) says that, as 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, several words 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 those names, and not the simple pronunciation of the meaningless letters."

4. The Five Original Points of Masonry.

The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, 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 giving them a symbolic explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English ritual, and were never introduced into this country, where the "Four Perfect Points" constitute an adequate 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, to each of which one of the points was referred, in the following manner:

1. The opening of the Lodge was symbolised 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 symbolised 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 those unhappy people while unprepared for defense.

4. The entrance of the candidate into the Lodge was symbolised 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 prayer was symbolised by the tribe of Zebulon, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The circumambulation referred to the tribe of Issachar, because, as a thriftless and indolent tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolised 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 Gideon, Judge of Israel, who was of that tribe.

9. The entrusting of the candidate with the mysteries was symbolised 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 fatness and royal dainties.

10. The investiture of the lambkin, 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, possesses 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 superfluous part of Masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted to be more superfluous than the rest, as they were descendants of the grandsons only of Jacob.

12. The closing of the Lodge was symbolised by the tribe of Benjamin, who 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 to the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

Twenty-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 dimensions of the stone that 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 spent.

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, 

\[ \text{Eheye}, \text{ thus:} \]

\[ 5 + 10 + 6 + 1 = 21. \]

It is little valued in Masonry, but is desired of great importance in the Kabballa and in Alchemy; in the latter, because it refers to the twenty-one days 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:

\[ 5 + 6 + 5 + 10 = 26. \]

Two-Lettered Name. The title given by the Talmudists to the name of God, 77, or Jah, which see.

Tyler. Tyler and Tyler are the old and now obsolete spelling of Tate and Tiler, which see.

Type. In the science of symbology it is the picture or model of something which is afterwards 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 rigor, 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 artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skilful body of architects known as the Dionysiac fraternity.

The city of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forests of Lebanon. The Sidonians were, therefore, naturally 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 consisted of 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. (See Quarries.)

_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 Dionysiac 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 that 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. Brewster, 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._ The twenty-first letter of the English alphabet, is a modification of the Greek letter Υ, upsilon; it is in the Hebrew י, or in the Chaldaic and hieroglyphical, the head of an animal with horns, hence its symbolism. U has a close affinity to V, hence they were formerly interchanged in writing and printing.

_U_—_Dr._ Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution. They signify Under Dispensation.

_Uden, Conrad Friederich._ 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 1786 the editor of the _Archiv für Freimaurerei und Rosenkreuzer_, published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1786 and 1788, at Altona, the _Ephemerides der gesamten Freimaurerei auf das Logenjahr 1785 und 1786._

_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. 51.) In this last clause, Anderson evidently refers to the regulations 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 held; and to that Assembly he must go, unless he have a reasonable excuse." (Ll. 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 revenues 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 Charges 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 association.

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 discountenance 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 neglect or refusal 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 is subject 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 geographical jurisdiction he resides.
8. And, lastly, as non-affiliation is a violation of Masonic law, he may, if he refuses to abate 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, 1723, p. 59.) 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 "spoiling 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 allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." (Constitutions, 1750, p. 186.) This rule still prevails in England; and its modern Constitution still permits 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 Constitution 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, if not quite, 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 dispensed otherwise) to consider 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 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 "Faerie Queen," 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 the similarity in the oral character, 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 recognisable 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 rite, 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 promulgate and enjoin one system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, may be happily merged in the English Craft." (Article XV.) A few years ago, a writer in C. W. Moore's Magazine, proposed the appointment of delegates to visit Lodges throughout England and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. 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 diminish, or to augment, the 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 Scribes 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 are to attribute 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 or 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, and to impose a written character of its ritual that Masonry is indebted for its permanence and success as an organisation. A written, which would soon become a printed, ritual would divorce 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 antiquary, 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 as many have deemed it. Oliver, for instance, seems to confound in some of his writings the ceremonies and degrees of a Grand Master of the Order. But they are very different. The landmarks, because they affect the identity of the institution, have long since been enshrined in England, Scotland, and Ireland, and that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. 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.

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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. Warnats, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1868, the Grand Masters' Union—Grossmästertag, 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 of 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 1819, 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. (Verein deutscher Maurer.) An association of Freemasons of Germany organized at Potsdam, May 19, 1861. 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, 1892, by Fessler, Fischer, Mosse, and other learned Masons of Germany. According to their act of union, all the members pledged themselves to investigate the history of Freemasonry, from the earliest times to the present one, in all its different parts, with all its systems and retrogressions, 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 distinction 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 Mason, a sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order.

Each circle of scientific Masons was provided with a number of copies of the deed of union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the association, thus inaugurated with the most lofty pretensions and the most sincere expectations, did not well succeed. "Brethren," says Findel (Hist. English translation, p. 801), "whose co-operation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the association and the brethren of the Lodge at Altenburg. Dissatisfaction was excited in every man's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust."

Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Masons. The Union gradually sank out of sight, and finally ceased to exist.

Union of the Twenty-Two. See German Union of Two and Twenty.

United Friars, Fraternity of. A society established in 1786, for the "cultivation of a liberal and rational system of good fellowship." The place of meeting was known as the College of St. Luke. The society was a charitable one, giving liberality to the poor. There were a number of Colleges, the "London College" languished, and finally died a natural death about 1825." Mackenzie gives the particulars of this Fraternity in the Royal Masonic Cyclopedia.

United Grand Lodge of England. The present Grand Lodge of England assumed that title in the year 1826, it was then formed by the union of the Grand Lodge of the Ancients, called the "Grand Lodge of Free and Accepted Masons of England according to the Old Institutions," and the Grand Lodge of Moderns, called the "Grand Lodge of Free and Accepted Masons under the Constitution of England." The body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever since been known, of the "United Grand Lodge of Ancient Freemasons of England."

United States of America. The history of the introduction of Freemasonry into the United States of America is discussed in this work under the titles of the different States into which the Union is divided, and to which therefore the reader is referred.
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 1729, 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 1736, 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 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, however, is exercised to a certain extent over what are called the higher bodies, namely, the Councils, Grand Councils, and Commanderies. For by the American construction of Masonic law, a Mason expelled by the Grand Lodge forfeits his membership in all of these bodies to which he may be attached. Hence a Knight Templar, or a Royal Arch Mason, becomes ipso facto suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree it is suspended or expelled 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 so 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.

Templarism 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.

The Ancient and Accepted Scottish Rite is very similar 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 since the year 1870. The other 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 correct this false opinion, and to teach a purer theology, that the initiations were invented. And so, as Warburton says,
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"the famous secret of the mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism.

Universality of Masonry. 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 civilised man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the 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 mighty stream, penetrating through every hill and mountain, and gliding through every valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

Unparalaxed, Society of the. Founded at Paris, in 1783, for the practise of mesmerism; Cagliostro, "the Divine Charls-tan," taking an active part in its establishment. Very little at this day is known of it.

Universal Language. See Language, Universal.

Universal Harmony, Order of. See Memoric Masonry.

Universalists, Order of. A society of Masonic bearing, founded by Reif d'la Bretonne, in Paris, about 1841, and having but one degree.

Universal Terrarum, etc. Documents emanating from any of the bodies of the Ancient and Accepted Scottish Rite contain the following epigraph: "Universal Terrarum Orbis Architectonicus per Giriam Ingenua," i. e., "By the Glory of the Great Architect," is the title of every Masonic work in correct form as first published, in 1823, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

Unknown Philosopher. One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled Le Philosophes Inconnus, or The Unknown Philosopher, whence the appellation was often given by his disciples to the author. A degree of his Rite also received the same name.

Unknown Superiors. When the Baron Von Hund established his system or Rite of Sbriti 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 "Superiores Incognito," or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Masonry of that day, asserted that S. I., the initials of Superiores Incognito, meant really Societas Jesu, i. e., the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was a myth.

"Unpublished Records of the Craft." A work thus entitled, edited by the late Bro. Hughan, was published in 1871, forming part of a book called Masonic Sketches and Reprints and containing many MSS. of value, therefor unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

Untempered 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 to the Temple were said to wear their aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by "untempered mortar." This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained.

Hence the Speculative Apprentice was made to wear his apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the "untempered mortar of unruly passions."

Unutterable Name. The Tetragrammaton, or Divine Name, which is more commonly called the Ineffable Name. The two words are precisely synonymous.

Unworthy Members. That there are men in our Order whose lives and characters reflect no credit on the Institution is a fact which, years turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not trowed in the service of charity, is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are 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

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strength and perfection to all who come within
its pale. The denial of a Peter, the doubting
of a Thomas, or even the betrayal of a
Judas, could cast no reproach on that holy
band of apostles of which each formed a
constituent part.

"Is Freemasonry answerable," says Dr.
Oliver (Landm., i., p. 148), "for the mis-
deeds of an individual Brother? By no
means; he has had the advantage of Ma-
sonic instruction, and has failed to profit
by it. He has enjoyed Masonic privileges,
but has not possessed Masonic virtue." 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 deaf to our lessons; for,
in so doing, you condemn the holy religion
which you profess. Masonry prescribes no
principles that are opposed to the sacred
teachings of the Divine Lawgiver, and
sanctions no acts that are not consistent
with the sternest morality and the most faith-
ful obedience to government and the laws;
and while this continues to be its character,
it cannot, without the most atrocious injus-
tice, 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 impetuosity of their pas-
tions, these last too often become domi-
nant, and the suggestion is accepted by Dr.
Clarke, who 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
the wisdom of Solomon's 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 no spirit in her." The word 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, this Jew-
ish custom was preserved, and in an upper
room was adopted by the apostles
and disciples, and the New Testament con-
tains many instances of the practise, the
word Alijah being, as I have already re-
marked, translated by the Greek aperewo
which has a similar meaning. Thus in
Acts i. 13, we find the apostles praying in an
upper room; 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 care with which Alijah, Apocron, or upper chamber, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence we may trace 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 by the ancients to "high places," 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 modern lectures, which say that they so met "to observe the approach of cowans and eavesdroppers, and to guard against surprise." Yet it is not improbable that the ancient symbolism of the sanctity 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 ever to hold and act as such before God and Man." Admonition in the Apprentice Degree. The definition of Man is interwoven with the triangle or pyramid, hence true and upright. In S. F. Andrew's Radical Etymology, or the origin of Language and Languages, we find the following: "Throughout the Indo-European family of languages, the syllable ma (changeable to me, mi, mo, mu) means 'great,' and no (changeable to ne, ni, no, nu) means 'small,' as their 'primal sense.' Hence mana, mena, men, etc., mean 'great-small,' and hence 'ratio' or 'proportion,' allied with tapering, the cone, pyramid, or triangle. The Latin manifestio, triangular measuring-board; me(n)ta, 'anything conical'; mon-e, 'a mountain'; men-e, 'the mind,' i.e., ratio; Sanskrit, 'measure'; Latin, mensa, 'table'; Eng., measure, hence Sanskrit, mana, to think." (Also see Man.) [C. T. McLennan, Upstart Posture. The upright posture of the Apprentice in the northeast corner, as a symbol of upright conduct, was introduced into the ritual by Preston, who taught in his lectures that the candidate was represented "a just and upright man and Mason," The same symbolism is referred to by Hutchinson, 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 in conduct, which is precisely the Masonic symbolism of the candidate in the northeast, was familiar to the ancients; 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, 'vr, fire.) Fire, light, or spirit.

Urd. Hebrew, 'dr, meaning the fire of God. An archaism, mentioned only in 2 Esdras. Michael Glynas, the Byzantine historian, says that his poet is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic degrees of Masonry, the name, as representing the angel of fire, becomes a significant word.

Urim and Thummim. The Hebrew words 'urim, Aurim, and 'thummim, Thummims, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth;" the Vulgate, "doctrine and truth;" Aquila, "lights and perfections;" Kalisch, "perfect brilliancy;" but the most generally received interpretation is, "light and truth." What the Urim and Thummim were has also been a subject of some doubt and difference of opinion. Suddenly introduced to notice by Moses in the command (Exod. xxvii. 30) "and thou shalt put in the breastplate of judgment the Urim and the Thummim"—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 augury 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 has been hazarded, but as Godwyn (Moses and Aaron, iv., 8) observes, "he spoke best, who ingenuously confessed that he knew not what Urim and Thummim was." The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the ark, the brazen serpent, and many other of the symbols of his theocracy, 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 Urim and Thummim, 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 Theme, the
Egyptian goddess of Justice and Truth. "Some of these breastplates," says Gliddon (Anc. Egypt, p. 32), "are existant in European museums; others are to be seen on the monuments as containing the figures of two deities—Ra, the sun, and Thémé. These represent Ra, or the sun, in a double capacity, physical and intellectual light; and Thémé in a double capacity, justice and truth."

Neither in Ancient Craft nor in Royal Arch Masonry have the Urin and Thummim been introduced; although Oliver discusses them, in his Landmarks, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all Masonic symbols. But the fact that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urin and Thummim, which seem to have given way to the audible interpretation of the Divine will by the prophets, would necessarily disconnect them with Masonry as a symbol, to be accepted even by those who place the foundation of the Order at the Solomonic era. Yet they have been introduced as a symbol 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.

Reghellini (Esprits 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 Maître écosais. The Venerables of the lodge and the Sublime and saters 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.

In Joseph. The author of a work entitled Le véritable Portrait d'un Frans-Maçon, 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 1769, a work entitled Lettres sur la Franche Maçonnerie; which was, however, only an enlargement of the Portrait.

Urin. Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incineration, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's celebrated work entitled Hydriophalus, or Urn Burial, where 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 recent symbol of the Monument, fabricated by Cross for the degree of Master in the American 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 Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was annexed, inscribed J. M. B., within a wreath of acacia, and placed on the top of an obelisk.

Uruguay. Freemasonry was introduced into the Republic of Uruguay by the Grand Orient of France, which, in 1827, chartered a Lodge called "the Children of the New World." Up to 1836, 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, Valley of Lavradio, 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 intercourse between the kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Josephus and others. This ancient custom of intercourse would not be so widely regarded as it is yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to speculate upon whether there was any secret tie between these two kings or merely friendship and business. The customs, 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 introduced, while endeavoring to improve, the time-worn yet mellowed services of the Brotherhood. 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 plucked 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 at Salt Lake City. January 16–20, 1872, the representatives of the three Lodges met at Salt Lake City and organized the Grand Lodge of Utah. O. F. Strickland being elected first Grand Master.

V

V. (Heb. , say.) 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 "V", Veric, sum splendore; the V and O in Hebrew being equal. As a Roman numeral its value is five.

Vacancies in Office. Every Masonic officer is elected 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.

Vale or Valley. 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 Freimasonry lectures, says that "our ancient brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some secret place." Hutchinson (Op. of Mus., 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 Jehovah, 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 places."

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 practice 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 singular coincidence that the Hebrew word for valley, gneimeth, signifies also "deep," or, as Bate (Critica Hebraica) defines it, "whatever lies remote from sight, as counsels and designs which are deep or close." 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 there taught that our ancient brethren met on the highest hills and lowest vales, the better to observe the approach of cowards and encroppers, and to guard against surprise.

Valhalla. The North German or Scandianvanial hall of the gods.

Valley. In the capitular degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the "valley of Paris," instead of the "Orient of Paris." The word, says the Dictionnaire Masconnique, 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 Reeselaer, Killian Henry. Born 1794, died January 26, 1881. A native of Albany, N. Y. State, and descendant of the well-known old Knickerbocker family, whose name he bore. He had 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 an Inspector-General on June 17, 1846. Bro. Van Reeselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another 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, 1867. "Bro. Van," as he was familiarly termed, resided during the last thirty years of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One more sincerely devoted to the cause of Masonry, and without a day of relenting earnestness, will not in time be found.

Vassal, Pierre Gerard. A French physician, who was a writer at Manosque, in France, October 14, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose 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 several 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 remedial agent, especially in diseases of the heart. He was initiated into Masonry about the year 1811, and thereafter took an active part in the institution. He presided in the Lodge, Chapter, and Aicropagus of the Sept Ecosse 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 seal was tempered by his judgment, and he did not hesitate to denounced the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon. His principal Masonic works are Essai historique sur l'Institution du Rite Ecossais, etc., Paris, 1827, and a valuable historical contribution to Masonry entitled Cours complet de la Maçonnerie, ou Histoire générale de l'Initiation depuis son Origine jusqu'à son institution en France, Paris, 1832. In private life, Vassal was distinguished for his kind heart and benevolent disposition. The Lodge of Sept Ecosse réunis presented him a medal in 1830 as a recognition of his active labors in Masonry. He died May 4, 1840, at Paris.

Vault of Steel. Voute d'acier. The French Masons so call the Arch of Steel, which see.

Vault, Secret. As a symbol, the Secret Vault does not present itself in the primary 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 (vol. ii., 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 foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The world had having been 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 the mystery of Mosaic sense, the type of a more excellent dispensation. 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 repository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance 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. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so intimately and so exten-
vively connected with the symbolism of the Lost 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 Jer-
usalem and its subterranean topography, to remove from any tacit and, as it were, conventional ascent to the theory, features of absurdity or impossibility.

Considered simply as an historical ques-
tion, there can be no doubt of the existence of an underground crypt beneath the superstruc-
ture of the original Temple of Solomon. Prime, Robison, and other writers who in recen-
times have described the topography of Jerusalem, speak 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 de-
stroyed, and the place subsequently became a depository of all manner of filth. But the Caliph Omar, after his conquest of Jer-
usalem, sought out the ancient site, and, having caused it to be cleansed of its impurity,
he directed a mosque to be erected on the rock which rises in the center of the mountain. Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the mosque of Omar, but known to Moslems as El-
kubtet-es-Sukrah, or the 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, the former of whom, says Mr. Prime (Ten Life in the Holy Land, p. 183), “have a faith that the ark is within its bosom now.”

Bartlett (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 place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above.”

Dr. Barclay (City of the Great King) describes, in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical account is the Talmudic legend, in which the Jewish Rabbis state 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 practise of subterranean worship by each of the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequent, were 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—as to die and to be initiated were 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 Findar, “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, symboic 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 it exclusive of the history.
VEILS

V. D. S. A. (Veu Dieu Saint Amour.)

Four words supposed to be repeated by the fraters of the Temple during certain pauses in the ceremonies. P. D. E. P. refers to the motto "Pro Deo et Patria."

Veddar. ("Wt.") That is, the second Adar. A month intercalated by the Jews every few years between Adar and Nisan, so as to reconcile the computation by solar and lunar time. It commences sometimes in February and sometimes in March.

Vedanga. ("Limb of the Veda.") A collection of Sanskrit works on the grammar, lexicography, chronology, and ritual of the Vedic text. They are older than the Upanishads, and are placed among the Great Shasters, though not among the Bruti.

Vedas. The most ancient of the religious writings of the Indian brahman, and now the only remaining sacred canonical texts. They are intended, according to the orthodox faith, to be a divine revelation, the language in which these books are written, wisdom or knowledge, and comes from the verb Ved, which is the root word in Vedanta, signifying "I know." The German Wissen and the English wissen 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 Brhamanas, 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 God Uranus; and next was the sun, called sometimes Saniar, the protector, and sometimes Mitra, the loving one, whence the Persian Mithras. Side by side with these was Aps, 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 heavens. But the worship of the Vedas frequently betrayed an inward spirit groping after the infinite and the eternal, and an anxious search for the Divine name, which was to be revered just as the Hebrew aspired after the unutterable Tetragrammaton. Bussen (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 groping after God." One of the most sublime of the Veda hymns (Rig-Veda, b. z. 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 longings 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. Religion has been infused into the subsequent religious systems of the race, and through the Zend-Avesta of the Zoroastrians, the mysteries of Mithra, the temples of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, they have not stopped out in the mysticism 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 Bussen, of Muir, of Cox, and especially of Max Müller, will furnish ample materials for the study.

Veil-gericht. See Westphal's, Secret Tribunals of.

Vells, Grand Masters of the. Three officers in a Royal Arch Chapter of the American Rite, whose duty it is to protect and defend the Veils 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 stuck to the term "Grand Master" or "Grand Masters" or "Grand Masters" or "Grand Masters" or "Grand Masters" or "Grand Masters" or "Grand Masters." In the English system, the three Sojourners act in this capacity, which is an absurd violation of all the facts of history, and completely changes the symbolism.

Vells, 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 design of the tabernacle was to contain, like modern tapestry, interwoven with many colors; no curtain 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 wove 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. § 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 the 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 the ruins, and which, besides, has no Biblical authority for its support—we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic tabernacle copied from the 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 all a Mason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties 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 symbols 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 and to 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 among 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 prosecution of the search. The Mosaic sign refers to the restoration of the legoens 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; and this would indicate 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 Zerbabel 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 Maconique 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, an abuse that was subsequently abolished by the Grand Orient.
Venerable

Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

Venerable, Perfected. (Venerable Parfait.)

A degree in the collection of Viany.

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 1855, Cervera, the head of the irregular Supreme Council at New York, established in Caracas a Grand Lodge and Supreme Council of the Scottish Rite. In 1872, 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 1899, Freemasonry became 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 the true Grand Inspector General of the Thirty-third Degree, a temporary Dispensation to hold a Lodge for one year, in the expectation that they would, in the course of time, be 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 1888 the Masonic spirit was revived, the Lodge just referred to renewed its labors, the old Lodges were reconstituted, 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, 1865. There are at present in Venezuela a Grand Lodge, which now has thirty-five Lodges under its obedience, and a Supreme Council of the Scottish Rite.

Vengeance.

A word used in the high degrees. 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 Kadish," says Barruel (Memoires, ii., 310), "the assassin of Adoniram becomes the king, who must be slain to save the Grand Master Moly and the Order of Masons, who are the successors of the Templars."

No calumny was ever fabricated with so little pretension 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 is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (50. 15) when he speaks of demai, Jehovah, "the vengeance of the Lord"—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognised 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 Grand Lodge in that State. This being having soon afterward been claimed by New Hampshire, the Lodge removed to Windsor, on the opposite side of the river. In 1786, 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. The Grand Lodge, under the pressure of persecution, compelled to suspend its labors in 1833. All the Lodges under its jurisdiction surrendered 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 communications from the Grand Lodge of New York, generally admitted by all the 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 18, 1849, under a commission from Joseph K. Stapleton, Deputy Grand High Priest of the United States.

The Grand Council of Royal and Select Masters was organized August 19, 1854, by a Convention of four Councils held at Vergennes, 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 1850, 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 Deputy 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, 1852.

Vernhes, J. P. A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge La Parfaite Humanité at Montpellier. He wrote an Essai sur l'Histoire de la Franck-Maçonnerie, depuis son établissement jusqu'à nos jours, Paris, 1813; and Le Parfait Mason ou Répertoire complet de la Maçonnerie Symbolique. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of Apologie 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 Mizraim, and published in 1823, at Paris, a defense of it and an examination of the various rites then practiced in France.

Vertot d'Auburt, René-Aubert de. The Abbé Vertot was born at the Château de Bennetot, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the historiographer of that Order, and provided him with the Commissary of Santenay. Vertot discharged the duties of his office by writing his well-known work entitled 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 1728, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of other histories. French critics claim 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 histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbé Vertot died in 1735.

Vesica Pisces. The fish was among primitive Christians a symbol of Jesus. (See Fish.) The vesica pisces, signifying literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals 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>Vessels of gold</th>
<th>20,000</th>
<th>40,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Candlesticks</td>
<td>4,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Wine cups</td>
<td>80,000</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>Censers</td>
<td>20,000</td>
<td>50,000</td>
</tr>
</tbody>
</table>

234,000 318,000

Vestments for the priests | 21,000 |
Musical instruments       | 600,000|
Stoles of silver for the Levites | 200,000|

The vessels and vestments were always protected by a hierophialax or guardian.

Veterans. Associations of Masons "who, as such, have borne the burden and heat of the day" for at least 21 years' active service—in the State of Connecticut, 30 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 assemblies 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 sigillum, or standard, which was simply a tablet with the image of an eagle, horse, or some other device on the top. Among the pretended relics of the Order of the Temple is one called "le drapeau de guerre, eu laine blanche, à quatre rais 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 nigroque palatum," or pales 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 Knight Templar was the Beauseant. Addison, on the title-page of his Temple Church, gives what he calls "the war-banner of the Order.
of the Temple," and which is, as in the margin, the Beausenant, bearing in the center the blood-red Templar cross. Some of the Masonic Templars, those of Scotland, for example, have both a Beaumocier or Beausenant bearer, and a bearer of the Vexillum Belli. The difference would appear to be that the Beausenant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.

Viany, Augustus de. A Masonic writer of Tuscany, and one of the founders there of the Philosophic Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript degrees and cahiers or rituals, several of which have been referred to in this work.

Viceroy Enseblitus. The name of the second officer in the Conclave of the Red Cross of Rome and Constantine.

Von Malebranche, Rite of. In 1748, the year after the alleged creation of the Chapter of Aarau by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuart pretenders, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the aides-de-camp of the Prince. It was called the Rite of Violle-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. Second Chapter, 4, 5, 6, 7, 8. Four high degrees, based on the Templar system. Third Chapter, 9. Scientific Masonry. The head of the Rite was a Council of Mentachism. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic. It continued to exist in the south of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

Vinci, Niccolo. He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1673. The Abbe Villars is celebrated as the author of "Les Carnets de Gabais, or Conversations on the Secret Sciences," published in 2 vols., at Paris, in 1670. In this work the author's design was, under the form of a romance, to unveil some of the Kabalistico mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

Vincere aut Morti. French, Veince ou Mourir, to conquer or to die. The motto of the degree of Perfect Elect Mason, the first of the 32 according to the Clermont or Templar system of Masony.

Vinton, David. A distinguished lecturer on Masonry, and teacher 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, 1833. Vinton published at Dedham, Massachusetts, in 1816, a volume, containing Selections of Masonic, Sentimental, and Humorous songs, under the title of "The Masonic Minstrel." Of this rather trifling work no less than twelve thousand copies were sold by subscription. To Vinton's poetic genius we are indebted for that beautiful dirge commencing, "Solemne strike 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 in some measure atone 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 Sorow Lodge. Portal ("Colours Symboliques," p. 230) says that this color is adopted for mourning by persons of high rank. And Campini ("Vetera 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 appropriated, says Court de Gebelin ("Monde primitif," 201), to martyrs, because, like their Divine Master, they undergo the punishment of the passion. Prevost ("Histoire des Voyages," vi., 153) says that in China violet is the color of mourning. Among that people blue is appropriated 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 everywhere in Masonry we are taught to 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 symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

Virginia. 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, 1733, 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, 1756, but had been acting under Dispensation for several years before. In 1777 there were ten Lodges in Virginia, namely, two at Norfolk and one at each of the following places: Port Royal, Fredericksburg, Hampton, Williamsburg, Gloucester, Cabin Point, Petersburg and Yorktown. On the 6th of May in that year, deputies from five of these Lodges met in convention at Williamsburg, "for the purpose of choosing a Grand Master for Virginia." So says the record as contained in Dove's Test-Book. The convention, however, adjourned to June 23d, after stating its reasons for the election of such an officer. On that day it met, but again adjourned. Finally, it met on October 18, 1778. The record calls it "a Grand Encampment of the Craft"; but it assumed the form of a Lodge, and the Master and Wardens of Williamsburg Lodge presided. Only five Lodges were represented, namely, Williamsburg, Blandford, Botetourt, and Cabin Point. The modern forms of Masonic conventions are not found in the proceedings. Nothing is said of the formation of a Grand Lodge, but the following resolution was adopted: "It is the opinion of this Convention, that it is agreeable to the Constitutions of Masonry that all the regular chartered Lodges within this State should be subject to the Grand Master of the said State."

Accordingly, John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected, and on the same day he was installed, by the Master of Williamsburg Lodge, as "Grand Master of Free and Accepted Masons of the State of Virginia." All this was done, if we may trust the record, in Williamsburg Lodge, the Master thereof presiding, who afterward closed the Lodge without any reference to the organization of a Grand Lodge. We may, however, imply that such a body was then formed, for Dove—without, however, giving any account of the proceedings in the interval, when there might or might not have been matters of importance in communications—says that a Grand Lodge was held in the city of Richmond, October 4, 1784, when Grand Master Blair having resigned the chair, James Mercer was elected Grand Master. Dove dates the organization of the Grand Lodge October 13, 1778.

Royal Arch Masonry was introduced into Virginia; it is said, by Joseph Myers, who was acting under his authority as a Deputy Inspector of the Scottish Rite. The Grand Chapter was organized at Norfolk, May 1, 1819. It has never recognized the authority of the General Grand Chapter.

The Cryptic degrees are conferred in Virginia in the Chapters preparatory to the Royal Arch. There are therefore no Councils of Royal and Select Masters in the State.

The register, or roll published in the Proceedings of the Grand Encampment of the United States for 1871 (p. 27), states that the Grand Commandery of Virginia was organized November 27, 1823. But from a report of the committee of the Grand Encampment, made September 17, 1847, we learn the following facts. In 1824 there existed three subordinate Encampments in Virginia, which about the year 1826 formed a Grand Encampment, that was represented that year in the General Grand Encampment. It is supposed that this body ceased to exist soon after its organization, and a Charter was granted, by the General Grand Encampment, for an Encampment to meet at Wheeling. On December 11, 1846, delegates from various Encampments in Virginia met at Richmond and organized a new Grand Encampment which they declared to be independent of the General Grand Encampment. At the session of the body in 1847, it declared this new Grand Encampment to be "irregular and unauthorized," and refused to recognize it or any of its subordinates. Wheeling Encampment, however, was acknowledged to be a lawful body, as it had not given its adhesion to the irregular Grand Encampment. In January, 1851, the Grand Encampment of Virginia receded from its position of independence, and was recognized by the General Grand Encampment as one of its constituents. It so remained until 1861, when the Grand Commandery (the title which had been adopted in 1859) seceded from the Grand Encampment in consequence of the Civil War. It, however, returned to its allegiance in 1865, and has ever since remained a regular portion of the Templar Order of the United States.

"Virtute et Silentio" and "Gloria in Excelsis Deo" are significant mottoes of the Royal Order of Scotland.

Vishnu. See Purana.

Visible Masonry. In a circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, Visible and Invisible Masonry. Did we not know something of the Masonic conceptions then existing in France and in England? Between the Lodges and the Grand Lodge there is an identity, we should hardly comprehend the meaning intended to be conveyed by these words. By "Invisible Masonry" they denoted that body of intelligent and virtuous Masons who, irrespective of any connection with dogmatic authorities, constituted a "Mysterious and Invisible Society of the True Sons of Light," who, scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Great Architect and the good of their fellow-men. By "Visible Masonry" they denoted the elevation of Masons into Lodges, which were often affected by the contagious vices of the age in which they lived. The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and to bring the recusant Lodges of France into their obedience.
VISITATION

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 organizations, 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 1721, 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 pleases, to attend and act as his Wardens pro tempore." (Constitutions, 1733, p. 85.)

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.

Visitation, Grand, are among the oldest usages of Freemasonry since the revival period. In America they are not now so frequently practised, in consequence of the extended travel, 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, wherever 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 informally 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 apron, and, if the Lodge uses 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 extended 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 insculpted in all the Old Constitutions. Thus, in the Lansdowne MS., it is directed "that every Mason receive or cherish strange Fellows when they come over the Country, and sett them on works, if they will work, as the manner is; (that is to say), if the Mason have any mould stone in his place on worke; 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, wherever it 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 Freemasonry. It is justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or forfeited at special occasions, by your own improvidence: but any Master who shall refuse admission to a Mason in good standing, who knocks at the door of his Lodge, 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 jurists have 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, pages 200-218.
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.

Vivaldi. "Vivat! vivat! vivat!" is the acclamation which accompanies the honors in the French Rite. Basot (Manuel, p. 185) says it is "the cry of joy of Freemasons of the French Rite." Vivaldi is a Latin word, and signifies, literally, "May he live!"; but it has been domicilicated in French, and Boiste (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 vivat," 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 1753. He was at one time corector of the Sebastian School at Altendorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1785 he published in Nürnberg, in three volumes, his Briefe die Freimaurerei betreffend, 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 Kloss, 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 Grandier, for those who have followed him in the same field. He also delivered a series of discourses at Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry, which were published in one volume, at Berlin, in 1786.

Voigt, Friederich. 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 & Falcone, or Knight of the Falcon. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the Acta Historico-Ecclesiastica of Weimar. 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 Kabbalistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

Voilshnuus. 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 Avatars or incarnations, to wit, a bird, tortoise, wild boar, andro-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 Devanayag and reared by the shepherd Nanda.

Voltaire. (Francois-Marie Arouet.) One of the most famous of French writers, born at Châtenay, near Sceaux, in 1694. His early life was loose and varied. In 1728 he became infused with a Madame du Chatelet. His literary works cover some 90 volumes. In 1743, the French government despatched him on a mission to spread the Gospel among 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 in inductive 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 1, 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 28th of November.

Voting. Voting in Lodges rises roce, or by "aye" and "nay," is a modern innovation in America. During the Grand Mastership of the Earl of Loudoun, 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 of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be equal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons." (Constitutions, 1738, p. 178.)

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, it having been found inconvenient for the Grand Wardens 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

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 1721. (Constitutions, 1723, p. 70.) But the numerical strength of the Order, which then was 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 duty for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local 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 1721 expressly requires that each member present on such occasion shall give his consent before the candidate can be admitted. (ibid., p. 56.) 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, lest 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 no brotber 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 rigid rules. The duties of a vouching Brother should be the utmost, and often dangerous. Always let us present the Lodge with the best evidence possible. Vouch for the names that have not been vouched for. He 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 authorise 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 is deemed important to be asked; no forgetfulness 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 preserved 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 a new candidate, it is called for 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 OB. of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received. Whatever be the suspicion, by 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 hints.

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 unskilful brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing.
VOUCHING

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 delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that "meritorious 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 if in Masonry it is better that ninety and nine true men should be turned away from the door of a Lodge, than that one cowan 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 (Cours des Init., pp. 90, 122) and Lenoir (La Franche-Maçonnerie, p. 263): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol 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 v, and is peculiar to the English, German, and Dutch alphabets.

W.* An abbreviation of Worshipful, of West, of Warden, and of Wisdom.

Waechter, Eberhard, Baron von. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic name of Eques à ceroe, 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 superior, 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 Jesuits. 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 Moserow says that he discharged his mission with great delicacy and judgment. Thory, quoting the Beytrag zur 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. The proposition for a reform was not accepted by the German Masons, because they suspected that he was an agent of the Jesuits. (Acta Lat., i., 152.) Klöss (Bibl., No. 6228) gives the title of a work published by him in 1822 as Worte der Wahrheit an die Menschen, meine Brüder. He died May 25, 1823, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

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WAGES

Wages of a Master Mason, Symbolic. See Foreign Country.

Wages of Operative Masons. In all the Old Constitutions praise is given to St. Albans because he raised the wages of the Masons. Thus the Edinburgh-Kilwinning MS. says: "St. Albans loved Masons well, and cherished them much, and made their pay right good, standing by as the realm did, for he gave them la 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. Albans 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 Grose and Astle's Antiquarian Repertory (iii, p. 88) will be found an extract from the Roles of Parliament, which contains a bill for the year 1610, to Parliament to regulate the price of labor. In it are the following items: "And y' from the Feast of Easter unto Michaelmas the wages of any free Mason or master carpenter, and not of a day, but of more for by the day id., with mete and drynk, and without mete and drink vid., ob.

"A Master Tyler or Sloater, rough mason and meen carpenter, and other artificers concerning bellevg, by the day id., with mete and drynk, and without mete and drynk, id., ob."

"And y' from the Feast of Michaelmas unto Easter, 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 me; and drynk id., and every other workman and laborer by the day id., ob. with mete and drynk, and without mete and drink id., and who that lasse dezerveth, to take lasse."

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 records are not sufficient to give a complete account; however, Grant 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 liberty in adorning the Temple." We learn, as one instance of this liberality, from the 22 Book of Chronicles, that Solomon paid annually to the Tyrian Masons, the servants of Hiram, "measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The bulk was a measure equal to seven and a half gallons wine measure; and the cor or cekomer, which we translate by the indefinite 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 Haridim, or chiefs of the workmen, must have been better paid than the Ish Sabal, 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 becomes an invention rather than the imagination of the inventors. 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 reformationary, 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 Mussulman population of India, and much uneasiness is feared therefrom.

Wales. The earliest Lodges in Wales were two at Chester and one at Congleton, all three established in 1724, and Dr. Anderson records that Grand Master Inchquinn granted a Deputation, May 10, 1727, to Hugh Warburton, Esq., to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, Esq., to be Grand Master of South Wales. (Constitutions, 1738, 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 Fustier'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 miter, refer to the regal, the prophetic, and the sacerdotal offices. In his Landmarks he calls them scepters. But rod or wand is the
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better word, because, while the scepter is restricted to the insignia of the king, the rod or wand was and still is used as an indiscriminate mark of authority for all officers.

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 erster and zweiter Aufseher; the French, premier and second Superintendant; 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 as the Junior in the South. In the French and Scottish Rites, both Wardens are 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 Descom and one Warden. The Earl of Cassillis 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 Descom performed the functions of a Master, and the Warden was the second officer, and took charge of and disposed of the funds; he acted also as 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, undated, 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 lykways 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 Master, and in the Master’s absence he is full Master.”

Some of the English manuscript Constitutions recognize the office 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 yearly 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 embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but to the duties of Masons. This, of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English guilds as early as the fourteenth century. In the Charters granted by Edward III., in 1354, it is permitted that these companies shall yearly 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 awwre that ye shall welke and treuely oversee the Craft of —— whereof ye be chosen Wardyns for the year.” It thus appears that the Wardens were at first the presiding officers of the guilds. 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 I., between 1603 and 1629, the guilds were generally governed by a Master and Warden. 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, in the words of the Ordinance 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. In either 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. The term, "Grand Wardens," is one who keeps watch and ward. In the Middle Ages, the Warder 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 Warder in a Commandery of Knights Templar 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 perfectly free from 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 substitute of the point of the compasses, taken from the altar at the time, is an absurd symbol of secrecy because of 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 (Austurk, ii., 142), in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction to be exercised 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 confided 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 Comune desires a man to be a useful subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation." (Constitution, 1723, p. 50.) But so anxious is the Order to be unembarrassed by all political influences, that treason, however disowned by the Craft, 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 pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indetectable."

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 Constitution extend to the protection of the Mason who enlists as a soldier, and divest the contest of many of its horrors. The Mason fights, of course, 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 Mason being given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Mason remarked 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 organised 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 incitement of human contention.

Bro. C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, tells how a Grand Lodge was held during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, I think, inconsiderately 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, which was given the name of Fort Mormon. (See Fort Mormon.) 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, unnecessarily, and contrary to the
WARRANT

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.

Since writing this paragraph, I have met in Bro. Murray Lyon's History of the Lodge of Edinburgh (p. 88) 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. Many of the Scotch Lodges offered, through the newspapers, bounties to all who would 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 sent with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed brethren; and the second they regard as a prostitution of our Order, which demands the reprobation 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 service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective body. For Masonry is an 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 therefore strongly enjoins that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. M. Mason, Gr. Sec." No official 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. Previous to that period "a sufficient means (Illustrations, ed. 1792, 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 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." 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 acceptation 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 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 which need be suspended; and if it be mislaid or destroyed, it must be recovered, or 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 Lustration.

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; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. On December 19, 1858, delegates from these four Lodges met in convention at the city of Olympia, and organ-
of the Grand Lodge of Free and Accepted Masons of the Territory of Washington. T. F. McKenry was elected Grand Master, and T. M. Reed, Grand Secretary.

In 1872 the Ancient and Accepted Scottish 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 the fact of his connection with the Craft is a source of pride to every American Mason, at least, who can thus call the "Father of his Country" his brother. There is also another reason. While the friends of the Institution have felt that the admission 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 1752, 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, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice"; and the receipt of the entrance fee, amounting to £2 3s., is acknowledged.

The next 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 Mason during 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 Comrades (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, as 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, he may have received it in Lodge No. 1, 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, Capt. Hugh Malony, 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 manifested among American Masons to discover their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial
Washington Washington

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 Morristown, 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 Lodges 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 best that a Mason of the Grand Master of Masons throughout the United States, should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. He 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 Morador'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 reverse is a likeness of Washington, with the device, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia. G.W., 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.

On the 29th of May, 1788, 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 recom-
WASHINGiON WEARY

record of the Lodge, under the date of December 20, 1788, is as follows:

"His Excellency, General Washington, unanimously elected Master; Robert McCrea, 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: McCrea, 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.

But incidents like these 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 made communication to the same body, expressing his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of 'truth and justice,' and whose 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 instend 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 ever ready to express his good opinion of the Fraternity. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know 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 other degrees of Masonry.

Waterfall. Used in the Fellow-Craft's Degree as a symbol of plenty, for which the word underfoot is sometimes improperly substituted. (See SUBSOIL.)

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 found by him in the older rituals practiced in this country. It is not in the old English rituals of the last century, but is the 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 length repaired 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 peddling 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 Hananiah, Mishael, 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 has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth, the symbolic idea of arduous and unaltering search after truth, and the final reward that such devotion receives.

Webb 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 an 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 of Providence to wait upon him and inform him that this Lodge (for his great exertions in the cause of Masonry) “wish 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 disavowance 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, 1793, 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 Grand High Priest, 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 manufacture of wall-paper, and in 1817 removed his machinery to the West, Moore thinks, with the intention of making his residence there.

In 1816 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.

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 symbolical of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this country, Harris and Town; he was what Carson properly calls him, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established.

lashed. 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 rite possess a high degree of poetic merit, and evince the possession of much genius in their author.

Wedekind, Georg Christian Gottlieb, Baron von. A German physician and Professor of Medicine at Meta, and a medical writer. He was born at Göttingen, 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 the Grand Lodge and the Directorial Lodge at Frankfurt. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1831.

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 monumental 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 Nicolaus Flammeli (Hermetogaphia, cap. xxxii), 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 or Order name of Thrasiram. He was born February 6, 1748, at Ingolstadt, 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 Ingolstadt. 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 cosmopolitan, and who knew and condemned the bigotry and superstitions of the priest, 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 philosophical subjects, and taught to imbue them with a liberal spirit. This was the begin-
Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. 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, that every man was 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 meant by Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate 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; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate."

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably 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 books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselshf 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 embarrassments.

The truth is, I think, that Weishaupt has
been misunderstood by Masonic and slandered 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 faults and follies of his disciples. The master works to elevate human nature; the scholars, to degrade. Wein- haupt's place in history should be among the unsuccessful reformers and not among the profligate 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 inculcated hospitality to strange brethren. These customs are no longer practised and the ritual prescribes other well-known duties.

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 17, 1758, and in 1792, 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 Right Worshipful Sir John Stuart, and held it until 1813. He composed the anthem performed at the union of the two Grand Lodges in 1818, and was the composer of many songs, glee, etc., for the use of the Chorus. 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, 1787. 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 of death to the east, the recognised 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. Creusen (Symbolik) speaks 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 Masons 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 traveling 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 1722. The first is Freemen's No. 6, and the second the British, No. 8. Those assembling without warrants are only two, and are numbered two and four, "Antiquity," and "Royal Somerset House and Inverness."

Westphalia, Secret Tribunals of. The Vehmgereichte, or Pehmgereichte, 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. Vorm is said by Dreyer to signify holy in the old Northern languages; and, if this be true, a Fehmgereicht would mean a holy court. But it has also been suggested that the word comes from the Latin fons, or rumor, and that a Fehmgereicht was so called because it proceeded 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 the North Sea, and on the south by Westerwald. Rendel (Tour through Germany, p. 180) says that the tribunals were only to be found in the duchies of Gueldres, 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, Rechinghausen, Reinberg, Sayn, Waldeck, and Steinfort, in some baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmunder; 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 Charlemagne on the conquest of Saxony. In 888 the Saxons adopted the Church principles 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 offenses, such as apostasy, 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 (Fehmgericht Westfalens, Hamburg, 1826), contends for the truth of these traditions; 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 these 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 Hertodten in the fourteenth, and Eness 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 1207, in which there is an evident allusion to some of their usages. Rendel says that they are first generally known in the year 1220. But their absolute historical existence is confirmed in 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." They were instituted in this country for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men. But the origin of a tribe of men 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 comprehending several parishes, where the judges and counsellors 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 ordaining his clergy and he could be invested with the dignity of a free judge unless he was a Westphalian by birth, born in lawful wedlock 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, servants being left to the control of their own lords.

Next in rank to the free judges were the Schöppen, as assessors or counsellors. 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 schöppen 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 schöppen: a lower class or grade called the Ignoranti, 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 ceremony of the installation 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 Fehm 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 air blows from, 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.
WESTPHALIA

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 constantly keep; so help me God and his Holy Gospel. 3

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 Stuuberr, 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 various persons could be enabled to discover his fellow-members. 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 Steim, Gros Grein, the meaning of which phrase is unknown.

The duties of the initiated 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 evildoers. 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 was placed a table sword and a cord of withe. The sword, which was cross-handled, is explained in their ritual as signifying the cross on which Christ suffered for our sins, and 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 cover no right with a wrong. Their hands also were uncovered, to show that they would do nothing covertly or underhand; and they wore 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 additional mystery. 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 Arensburg, but always at some place in Westphalia. It consisted of the tribunal lords and free courts, 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 reviewed, and hence these latter made a 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 Fehmgerecht claimed a jurisdiction were, according to the constitution of 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, according to the constitution of 1490, public and of the Fehmgerecht, heresy, apostasy, perjury, and witchcraft or magic. Those 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 in their proceedings by what they deemed expedient for the public peace and safety. In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, no
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. If he was 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 adduce 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 was delegated to put him to death wherever found. Where three free judges found anyone imprisoned, 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 escaping 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 executors of the decree of the Fahrberger 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 from a tree. The fact that a dead 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 vices of the nobles, and the general disorganization of the state, 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, the helpless from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiation numbered at one time over one hundred thousand, 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 five Chapters. The Grand Chapter of Virginia, under which those Chapters held their Warrants, had previously given its consent to the organization.

**White.** An emblem of plenty under the name of "Corn." (See Corn, Wine, and Oil.)

**White.** 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 הָבָּשׁ, habash, 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 purifying power of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent 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 prophets always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, p. 5), "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 primitive colors emanate."

Thus Daniel, in one of his prophetical 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 administra-
tions of his justice."

Among the Gentile nations, the same rever-
ence 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-
ived at the ultimate degree, or that of perfec-
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 Centile 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 tunic of Ormuzd is still
the characteristic garment of the modern Par-
see.

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 manes or ghosts are represented
as clothed in white; the Egyptians wrapped
their dead in white linen; Homer (Iliad, xviii.
353) refers to the same custom when he makes
the attendants cover the dead body of Patro-
clus, φας εις λάσπεις, with a white pall; and
Pausanias tells us that the Messenians prac-
tised the same customs, clothing their dead
in white, and placing crowns upon their heads,
indicating by this double symbol 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
Arimathaea 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 symbols of the regen-
eration of souls, and the reward of the elect.
It is this consecration of white to the dead
that the Doctor of the Apocalypse alluded to
when he called mourning 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 likeness, in commemoration of his tri-
umph." The modern mourning in black is
less philosophic and less symbolic than this
ancient one in white.

In 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 and rectitude of con-
duct. Wherever in any of the subsequent
initiations this 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-
culcating 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 prob-
ably 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 unsullied 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 objects is the regeneration of the

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 earlier days of 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. Knls. of Malais, i. 166) 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-
tonie Knights were so denominated in allu-
sion to the color of their cloaks, on which they
bore a black cross.

White Masonry. (Maçonnerie blanche.)
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, saving
he that receiveth it." In this passage it is sup-
posed the Evangelist alluded to the stones
or tessel which, among the ancients and the early
Christians, were used as 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
symbols of this degree the candidate repre-
sents that white stone upon whom the new
name as a Mark Master is to be inscribed.
(See Mark and Tesserah Hospitals.)

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, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 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 1838 sole Grand Secretary. In 1857, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retainer pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said: "I know of no one, and I believe there never was another, who has rendered more valuable services to Masonry than our worthy Brother White." In view 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, 1856.

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 the tribe of Naphtali." The Adonhiramite Masons have a tradition which Chapron gives (Necesaire Masons, p. 101) in the following words: "The Masons call themselves Sons of 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 myth 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 descendant of Hiram, call 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 unity 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.

Wife and Daughter, Mason's. See Mason's Wife and Daughter.

Wilhelmsbad, Congress of. At Wilhelmsbad, 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 Order of the Three Globes, at Berlin, sent only a letter: but there were delegates 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 therefore 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 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 Wilhelmsbad 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 recipiency of the candidate to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. This 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, 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 Manifesto of the Lodge of Antiquity, published in 1778, there is reference to an "O. [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 cochlea, which is a corruption of cochlea, a spiral staircase. The Hebrew word is lulis, from the obsolete root lul, 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.)

Middle Chamber, 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 would furnish no new idea. 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 meager 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 the winding staircase commenced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more undeniable 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 synonymous and convertible terms. Here, then, the symbolism 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 Entered 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, as the very spot where he is separated to receive from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding stair which invites him to ascend, and which, as the symbol of discipline and instruction, teaches him that here he must commence his Masonic labor—here he must enter upon those glorious though difficult duties which researches 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 that 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 temples were always ascended by an odd number of steps; and he ascribes the reason, that, commencing with the right foot at the bottom, the worshipper would find the first step which invites him to ascend the Temple, which was considered as a fortunate omen. 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 system 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 symbolise the idea of perfection, to which it was the object of the aspirant to attain.

At one and the same time, the 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 Prestonian lectures, 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 Hemming 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, six, 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, will in no 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 self-improvement. For the 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, the attainment of this moral and intellectual condition supposes an elevation of character, an ascendant 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, incited by the love of virtue and the desire of knowledge, and withal eager for more, he 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 those bodies 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 inclemency 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 Speculative Masonry, 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 recalling 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 degrees 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 conduces to the comfort of man, is also illustrated 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, 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 benefitting, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, "Excelsior." 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, be 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 signification, and the complete circle of human science might have been as well symbolised 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 all that was then called to 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 Enfield, "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 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 fruit 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 truths, and as having been borrowed by the Masons from the school of Pythagoras. It will be impossible, however, to develop this doctrine, in its entire extent, 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 J.A.H., "7", 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? Not 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 approached in his degree to 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 is never to find it. This Divine truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine truth, 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 descendeth beneath the hollow earth, 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 a perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consist the wages of a Fellow-Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it.

It is, then, as a symbol, and a symbol only, that we must study this beautiful legend of the winding stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stales us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept as an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of 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 receiv-
sentation of an ascent by a winding staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of 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 middle 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 or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

Winds, Masonic. 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 extent, and assigns the explanation as follows: "How blows the wind in Masonry? "Favorable to the east and west." But 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 host when he attempted to follow them."

Krause very correctly thinks 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, came from the East. In the German ritual of The Three St. John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Catechism is as follows: "What wind blows the wind? From the east towards the west, and from the south towards the north, and from the north towards the south, east, and west." "What weather brings it? "Variable, mild and storm, and calm and pleasant weather."

The explanation given is that these changing winds symbolise 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 I., 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 recognised in the French, and is obsolete in the York Rite.

Winds. A piece of furniture in the Mark 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 a good conscience, 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 symbolise the protecting and overshadowing power of the Deity. When, therefore, the initiate is received beneath the extended wings of the cherubim, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth, symbolised 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, Melody Lodge at Platteville, and Milwaukee Lodge at Milwaukee, all under the authority of the Grand Lodge of Missouri. December 18, 1843, delegates from these three Lodges assembled in convention at Madison, and organized the Grand Lodge of Wisconsin, Rev. B. T. Kavanaugh, the Master of Melody Lodge, being elected Grand Master.

The Grand Chapter was established February 13, 1850, and Dwight F. Lawton elected Grand High Priest.

The Grand Council of Royal and Select Masters was organized in 1857, and James Collins elected Grand Master.

The Grand Commandery was organized October 20, 1859, and Henry L. Palmer elected Grand Commander.
Wisdom. In Ancient Craft Masonry, wisdom is symbolised 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 symbolical 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. 30–22): "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman 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 Hellenistic Jew, it is said: "Wisdom 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 unspept mirror of the power of God, and the image of his goodness."

The Kabbalists made Chochma, חכמה, 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, בינה, or Intelligence, female. These two Sephiroth, with Keter, קדש, or the Crown, formed the first triad, and their union produced the Intellectual World. The Gnostics also had their doctrine of Wisdom, whom they called Achaimon. They said he was feminine; styled her Mother, and said that she produced all things through the male essence.

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 impregnating the elements of the chaotic world. In short, the world is but the outward manifestation of the spirit of wisdom.

Wisdom, 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 Basilidians, the Manicheans, and the Gnostics. 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 triple 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 what 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 all emanate all light, and knowledge, and truth.

Withdrawal of Petition. It is a law of Masonry in America that a petition for initiation cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The petition 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.

Wolff, 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 lent all the influence of his 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 Halberstadt. In 1786, 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 Wolff was a Provincial Grand Master, his Order name being Isaac à cube. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Mason in Germany labored more assiduously in the cause of the Rite because of its active defense of the Rite of Strict Observance, and hence he had 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 Grosewitz, where he died September 11, 1800.

Wolf. In the Egyptian mysteries, the candidate represented a wolf and wore a
lowl's skin, 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 luke, light, and lutos, a wolf. In French, wolf is louve, and hence the word loueteau, signifying the son of a Mason. (See Lewis No. 8.)

Wolfenbüttel, Congress of. A city of Lower Saxony, in the principality of Wolfenbüttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Masons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

Wolfang, Albert, Prince of Lippe Schaumberg. Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

Woman. The law which excludes women from initiation into Masonry is not contained in the past in any of the Old Constitutions, although it is continually implied, as when it is said in the Lancadome MS. (circa 1580) that the Apprentice must be "of limb whole, as a man ought to be," and that he must be "no bondman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word "woman" is for the first time introduced, and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true men, . . . no bondmen, no women," etc. (Constitutions, 1723, p. 81.)

Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Masonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only able and hearty men, in possession of all their limbs and members, so that they might endure the fatigue of labor, were employed, so in the former the rule still holds, of excluding all who are not in the possession of those prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because, on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Masonry.

Wood-Cutters, Order of. See Fendrens.

Woodford Manuscript. A manuscript formerly in the possession of one of England's most esteemed Masons, Rev. A. F. A. Woodford, editor of Ker ning's Cyclopaedia of Freemasonry, of 700 pages, London. Bro. Hughan says it is almost a verbatim copy of the Cooke MS. 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, 1728." It formerly belonged to Mr. William Carpenter, 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. Moosdorf says that he was, in 1740, a resident of London, and that there 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 Exercitatorum et Diaconorum Achaiae de Martyrio Sancti Andrea Apostoli, Epistola Inegetica, in which he refers to the Freemasons (p. 32) in the following language: "Unicum adhuc addo, esse inter cementarios, seu lapidicidas liberos, qui Franci muratoriorum Franci-MASON nomine communiter insignisnutur queque rotundis quadratis miscere dicuntur," quodam qui S. Andreae memoriam summa venerante reolecto. Ad minimum, si scrip-tis, que detecta sori mysteria et arcanum recensent, fides non est deneganda, certum erit, eos quotannis diem quoque Andrea, ut Sancti Johannis diem solent, festum agere atque ceremoniosum celebrare, esseque inter eos sectam aliquam, quae per crucem, quam in pectore gerant, in qua Sanctus Andrea funibus alligatus haurit. A reliqua, scilicet, dico gunt"; i.e., "I add only this, that among the Freemasons (commonly called Franci-Masons, who are said to mingle circles with squares,) 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 irre- ligious, but declares that by them their mysteries shall remain buried in profound silence—"per me vero maneat sori mysteria serlo sallentio sepnula..." It is, apparently, from these passages that Moosdorf draws his conclusions that 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 "la parole," and by the Germans "ein Wortzeichen." 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 Christopher) 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 Kilwinning, Atcheson'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, it is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But 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 Sloan MS., No. 3329, which Bro. Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that used in the use 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 Speculative Masonry into a philosophy has given a perfected form to the symbolic 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 destroyed. 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 Denmott called the Royal Arch, "the marrow of Masonry."

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 Templores, 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 sacred. Only certain ones are sacred.


Word, True. Used in contradistinction to the Lost Word and the Substitute Word. To say that something is "true" is equivalent to saying that one has searched and labored. 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 symbolism of Speculative Masonry, that of the True Word is the most philosophical and sublime.

Work, See Labor.

Working-Tools. In each of the degrees of Masonry, certain implements of the Operative Art are connected to the Speculative science, and adopted to teach as symbols lessons of morality. With these the Speculative Mason is taught 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. They vary but very slightly in the different Rites, but the
same symbolism is preserved. The principal working-tools of the Operative art that have been adopted as symbols in the Speculative science, confined, however, to Ancient Craft Masonry, and not used in the higher degrees, are, the twenty-four-inch gage, common gavel, square, level, plumb, skirret, compasses, pencil, trowel, mallet, pickax, crow, and shovel. (See them under their respective heads.)

Work, Master of the. An architect or superintendent of the building of an edifice. Du Cange (Glossarium) thus defines it: "Ma-gister operis vel operarum vulgo, master de l'œuvre, cui operibus publicis vacare incumbit," i.e., "Master of the work or of the works, commonly, master de l'œuvre, one whose duty it is to attend to the public works." In the Cooke MS. (line 239) it is said: "And also he that were most of cunning [skill] schold be governour of the werke, and scholde be called maister." 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 Edwin of Steinhbach, the architect of the Cathedral of Strasbourg, is called Master of the Work. In the monasteries there was a similar officer, who was, however, more generally called the Operarius, but sometimes Magister operis.

Workmen 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 an historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account, is necessary as a part of the education of a Masonic student. I furnish the legends, therefore, simply as a matter of curiosity, without the slightest 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 three score and ten thousand of them to be bearers of burdens, and four-score 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: a month they were in Lebanon, and two months at home: 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:

| Harodim, Princes, Rulers, or Provosts | 300 |
| Menatschim, Overseers, or Master Masons | 3,300 |
| Ghabim, Stone-Squarer. | All Jachoteh, Hewers | Fellow-80,000 |
| Benai, Builders | Crafts |

The levy out of Israel, who were timber-cutters | 30,000 |

All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens | 113,600 |

Besides the Ish Sabal, 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:

| Harodim | 300 |
| Menatschim | 3,300 |
| Ghabim | 83,000 |
| Adoniram's men | 30,000 |

Total | 116,600 |

which, together with the 70,000 Ish Sabal, or laborers, will make a grand total of 186,600 workmen.
According to the statement of Webb, which has generally been adopted by the Fraternity in the United States, there were:

Grand Masters ........................................ 3
Overseers ........................................... 3,300
Fellow-Crafts ......................................... 80,000
Entered Apprentices .................................. 70,000

This account makes no allusion to the 300 Harudim, 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, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver, however, in his Historical Landmarks, has collected from the 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:

Superexcellent Masons ..................................... 6
Excellent Masons ......................................... 42
Grand Architects ........................................ 8
Architects ............................................... 16
Master Masons ........................................... 2,376
Mark Masters ............................................ 700
Markmen .................................................. 1,400
Fellow-Crafts ........................................... 63,900

Total .................................................... 58,454

These were arranged as follows: The six Superexcellent Masons were divided into two Grand Lodges, with three brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine 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 in each. The Mark Masters were divided into fourteen Lodges of fifty each, and the Markmen into fourteen Lodges also, of one hundred in 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 consisted of eighty in each.

The classification of the workmen in the forest of Lebanon was as follows:

Superexcellent Masons ..................................... 3
Excellent Masons ......................................... 24
Grand Architects ........................................ 4
Architects .............................................. 8
Master Masons ........................................... 1,188
Mark Masters ............................................ 300
Markmen .................................................. 600
Fellow-Crafts ............................................ 23,100
Entered Apprentices .................................... 10,000

Total .................................................... 35,227

These were arranged as follows: The three Superexcellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine 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 in each. The Mark Masters were divided into six Lodges of fifty in each, and the Markmen into six Lodges also, of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, over 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 "hewing, 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 in 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 Sabal, or laborers ............................................... 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 Harudim, 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 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 Dionysiac 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 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 "atelie," literally, a workshop, or, as Boyle defines it, "a place where Craftsmen 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, present 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. Hemming, the word Tubal Cain is said "to denote worldly possessions," and hence Tubal Cain is adopted in that system as the symbol of worldly possessions. The idea is derived from the derivation of Cain from kanah, to acquire, to gain, and from the theory that Tubal Cain, by his inventions, had enabled 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 symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as an 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 worship" 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 fatir 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 worshipful 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, and the word worship, or its derivatives, is not met with in any of the old manuscripts. In the "Manner of constituting a New Lodge," adopted 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 gilds 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 "hochwürdig." The French style the Worshipful Master "Venerable," and the Lodge, "Respectable."

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.


Wound, Mason's. Nicolai, in the appendix to his Essay on the Acquaintances against the Templars, says that in a small dictionary, published at the beginning of the eighteenth century, 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 esoteric 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. He was the son of Dr. Christopher Wren, Rector of East Knoyle 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 1653, 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 contests 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 its 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 time 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 Denham, 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, and his attention was directed to the rebuilding of particularly edifices. In 1667, he was appointed the successor of Denham as Surveyor-General and Chief Architect. In this capacity he erected a vast 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 1675 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 of the commonwealth, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words: "Si monumentum requiris, circumspecte," i.e. "If you seek his monument, look around."
promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blind to deceive the existing government.

Anderson, in the first edition of the Constitutions, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." I am almost afraid that this passing notice of him who has been called "the Vitruvius 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 marked 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 official relations of Wren to the Order. He first introduces Wren (p. 101) as one of the Grand Wardens at the General Assembly held December 27, 1693, when the Earl of St. Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1698 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 1688, 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 Deputy. He says that in 1688 Wren was again chosen Grand Master, and that in such "celebrated the Cape-stone of St. Paul's in 1708. "Some few years after this," he says, "Wren neglected the office of Grand Master." Finally, he says (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 is more considerate. Speaking of the placing of the last stone on the top of St. Paul's—which, notwithstanding the statement of Anderson, was done, not by Wren, but by his son—he says (Constitutions, p. 204), "for a purpose, not the purpose of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from want of his usual presence in visiting and regulating their meetings, and were reduced to a small number."

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 Early History of Freemasonry in England (p. 46), the following passage:

"This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convelement at St. Paul's Church of the fraternity of the Adopted Masons, where Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodricke 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 1688, 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 in the time of England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on the death of Denham, the office of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings. The most important of these was St. Paul's Cathedral, a building of which he directed in person, and with so much energy that the parsimonious 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 £200 a year." All this brought him into close connection with the guild of Freemasons, 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 Opera, or Master of the Work. Anderson, writing with purpose, purposely transformed this title into that of Grand Master—an office supposed to be unknown
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 Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage contained in Genesis xxxii. 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 authorised 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 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 Freemason Magazine (August, 1786) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wykeham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Masons.

Wyoming. Cheyenne Lodge, No. 16, at Cheyenne, was chartered by the Grand Lodge of Colorado, October 7, 1868.

Laramie Lodge, No. 18, at Laramie City, received a dispensation from the same Grand Lodge, January 31, 1870, and a Charter, September 29, 1870.

Evanson Lodge, No. 24, at Evanston, received a dispensation from the same Grand Lodge, September 8, 1873, and a Charter, September 1, 1874.

Wyoming Lodge, No. 28, at South Pass City, had a dispensation issued to her by the Grand Lodge of Nebraska, November 20, 1869, and a Charter, June 23, 1870.

The representatives of these four Lodges met in convention December 15, 1874, at Laramie City, and proceeded to organise a Grand Lodge of Wyoming by adopting a constitution, electing and installing their Grand Officers on the 18th. The four Lodges then had a membership of two hundred and fifty.

The first annual communication was held October 12, 1875.

Wyseacre. The Leland MS., referring to Pythagoras, says that "wynnyngy eurtrounce yn al Lodges of Masonnes, he lerned muche, and retourndede and woned yn Grecia Magna wachynge, and becommynge a mighty wyseacre." The word wyseacre, which now means a dunce or silly person, is a corruption of the German wissenschafter, and originally signified a wise soyer or philosopher, in which sense it is used in the passage cited.

*R. F. Gould, in his History of F. M. (vol. ii, ch. 12) has cast grave doubts upon the alleged fact that Wren was a Freemason.

X

The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

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. Futuroeq., p. 94) 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 guardian Lodges that the female initiation which we are about to describe took place. The Lodge of "Frères-Artistes," at Paris, over which Bro. Cuvelier de Trié presided as Master, was about to give what is called a Pûle of Adoption, that is, to open a Lodge for female Masonry, and initiate candidates into that rite. Previously, however, to the introduction of the female member, 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 asking 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 exalted 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, excited, 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 & Campello, Francisco. He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1715, Ferdinand VII, having re-established 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 esoteric 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.

Xinphe. A significant word in the high degrees. Delaunay (Taleur, p. 49) gives it as Xincheu, 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.

Xystus. The name of the Babylonish king at the time of the Deluge. According to Berosus, ninth of a race who reigned 432,000 years. Also, Adrashias of Suriapak, son of Ubara-Tutu, 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 sevens of all clean beasts were saved. Xystus means "shut up in a box or ark," from the two characters signifying "enclosed," and "box," respectively. In Accadian he is called Tamaz (Tammus), "The sun of life."
Y. The twenty-fifth letter of the English alphabet, derived from the Greek τ. One of the symbols of Pythagoras was the Greek letter Ταυ, τ, for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two forms of the letter symbolized 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 Pythagorae," the letter of Pythagoras. Thus the Roman poet Martial says, in one of his epigrams:

"Littera Pythagorae, discrimine secta biornipli,\nHumanae vite speciem profere videtur."

i. e.,
"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 garden 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. (Sansk. 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 first pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abode of the dead; 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 zealous Mason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but 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 the 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 architecture, philosophy, and the occult sciences, of all of which he became an ardent investigator. These studies 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. 6, at Schenectady. In 1821 he affiliated with Morton 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, 1859.

Yavon Hamalm. A significant word in the high degrees. The French rituals explain it as meaning "the passage of the river," and relate that the deity of the river Euphrates 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, יָבִין הָֽעָפָר, yavon hamalm, 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 Lucis, 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 years 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 5674, which in Masonic documents is 5574, should correctly be 5575. The Ancient and Accepted Masons in the beginning of this century used this correct or Usherian era,
and the Supreme Council at Charleston dated their first circular issued in 1802, as 6,866. Durlach (Ahim. Res., 2d 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 4,000 b.c. The error is too unimportant, and the practice too universal, to expect that it will ever be corrected.

Noorthouck (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 intimation, still follow the vulgar mode of computation to be intelligible.

In Masonic symbolism, 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 a symbol of reverence for the memory that physical light which was created by the fiat 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 Depositione.)

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 Insensione.)

Year of the Order. The date used in documents connected with Masonic Templarism. 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 Jerusalem by Nebuchadnezzar in 605 B.C. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3760 before Christ. (See Anno Mundi.)

Yea and Nay. The rule existing in all parliamentary bodies that a vote may be called for "by yea and nay," 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 yea and nay 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 yea and nay is 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.

Yeilds. An old Hermetic degree, which Thorie 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 systems 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 blazonry, the small dot, by which the gold in an engraved coat of arms is designated, is replaced by the yellow color. The French memmbr of a French heraldic writer, says (Science Heretique, 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. 64) 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 darting 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 Princes 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 symbolism of yellow must be referred
to and explained by the symbolism of gold and of the sun, 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 clothed?"

"In a yellow jacket and a blue pair of breeches."

And he explains it by saying that "the yellow jacket is the compact, and the blue breeches the steel points."

On this Krause (Kunsturk, ii., 78) remarks that this sportive comparison is altogether in the puerile spirit of the peculiar interrogatories which are found among many other 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 the symbolism of gold and saure—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.

Yereka, Henry. He was one of the Magistri Opus, 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.

Yezdegerdian. Pertaining to the era of Yezdegerd, the last Sassanid monarch of Persia, who was overthrown by the Mohamm edans. The era is still used by the Parsees, and began 18th of June, 622 A.D.

Yezides. One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Manichæans and Christians that were hated at York in 926. (See York Legend.) No original manuscript copy of it can be found, but a German translation from a Latin version was made for the first time, by Krause in Die drei ältesten Kunstkundigen, der Freimaurerbruderschaft. It will be found in the third edition of that work (vol. iii., pp. 88-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed "Stonehouse," to have been written on parchment in the ancient languages of the country, and preserved at the city of York, "apud Rev. summam societatem architectonicam," which Woodforde translates "an architectural society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1808 by Bro. Schneider of Altenberg, the correctness of which, having been examined by three linguists, is cited the Abbot Basin 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 into the temple of Serapis were obliged to wear conspicuously on their persons the name I-ka-bó, 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 יָודְדָה, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Bammag (ib. iii., c. 13), 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 invisible light, that primitive existence, contained 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 weared 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 Q. But in the high degrees it is retained, and within a triangle, thus, constitutes the symbol of the Deity.

York. 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 Ctiea among the Greeks.

York Constitutions. This document, which is also called Krause's MIS, purports to be the Constitutions adopted by the General Lodge of Free Masons that was held at York in 926. (See York Legend.) No original manuscript copy of it can be found, but a German translation from a Latin version was made for the first time, by Krause in Die drei ältesten Kunstkundigen, der Freimaurerbruderschaft. It will be found in the third edition of that work (vol. iii., pp. 88-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed "Stonehouse," to have been written on parchment in the ancient languages of the country, and preserved at the city of York, "apud Rev. summam societatem architectonicum," which Woodforde translates "an architectural society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1808 by Bro. Schneider of Altenberg, 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 *Kunsturkunden*. 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, Feessler, and many other distinguished Masons, believed it to be genuine; while Klos denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1706, and that, in preparing it, an ancient manuscript had been remodeled on the basis of the 1738 edition of Anderson's *Constitutions*, because the term "Noachidea" 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; no 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 1726, and a few other reasons, have led Findel to agree with Klos 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. 494-6.)

There can be little doubt that the General Assembly by York, in 926, 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 Grand Lodge. Bro. Woodford says this is a short title for "The Grand Lodge of all England," held at York, which was formed from the old Lodge, in 1256, at work evidently during the fourteenth 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 1702, when it finally died out, having constituted other Lodges, and a "Grand Lodge, south of the Trent" (at London). All of the "York" Lodges succeeded 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 Free-masonry 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 myths; 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 merits of this question, it will be necessary that the student should first acquaint himself with what has been recently accepted as the recognised theory as to the origin of Masonry at York, and then that he should examine the new 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 Hugh of Cornwall, in England, must unquestionably 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-
dition which so long had obscured the sunlight of history.

The legend which connects the origin of English Masonry at York in 928 is sometimes called the "York Legend," sometimes the "Athelestone 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 Halliwell MS., and the date of which is 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 Englonde as y yeow say,
Yn yvm of good kyng Adelastons' day;
He made thos bothe halles and eke bowere,
And hye templus of gret honoursow.
To sportyrm him yn bothe day and night.
An to worshepe hyys God with alle hyys myght.
Thys goodes lordes loved thys craft ful wel.
And purposed to strethyn hyt every dae.
For dyvers defaytrylys yn thys cyte he fonde;
He seand aboute ynto the londes
After alle the masounys of the craftes.
To come to hym ful evene stryfye,
For to amende these defaytrylys ale.
By good conseil geft ynto myghty fallys.
A semblé themne he cowthe let make
Of dyvers lordys yu henestate.
Dukys, ertys, and bernes also.
Knghys, sowyers and mony mo,
And to the grete burges of that cyte.
They were ther alle yx here degré;
These were there unch aligate;
To ordeyne for these masounys estate.
Ther they sowgton by here wytte
How they myghtyn governs hyvae;
Fyftene arctheus they there sowgton,
And fyftene pontys ther they wroghton."

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

"This craft came into England, as I tell you, in the time of good King Athelstan's first year, when both hall and also bower and lofty temples of great honor, to take his recreation in both day and night, and to worship his God with all his might. This good Lord loved this craft fully, and purposed to strengthen it in every part on account of various defects that he discovered in the craft. He sent about into all the land, after all the masters of the craft, to come straight to him, to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burghers of that city, all there in their degree; these there were, each one in every way to make laws for the estate of these masons. They sought by their wisdom how they might govern it; they there found out fifteen articles, and there they made fifteen points.

The next old document in which we find this legend recited is that known as the "Cooke MS." whose date is placed at 1490. The details are here much more full than those contained in the Halliwell MS. The passage referring to the legend is as follows:

"And after that was a worthy kyng in Englonde, that was callyd Athelestone, and his yongest son loyvd well the science of Geometry, and he wryst wel that hand craft had the praetvye of the science of Geometry so well as masons; wherefore he drew him to conselle and lernyd [the] praetvye of that science to his speculatvye. For of speculatvye he was a master, and he loyvd well masouny and masons. And he bromise a mason hymselfe. And he gef hem [gave them] charges and names as it is now usyd in Englonde and in other countries.

And he ordneyd that they schulde have resonabull pay. And purchsed [obtained] a fyn patent of the kyng that they schulde make a sembly when thei sawe resonably tyme a [to] cum togerd to her [their] counsell of the which the kyng, manors & semble as is write and taught in the boke of our charges wherefor I leve hit at this tyme."

Thus much is contained in the MS. from lines 611 to 642. Subsequently, in lines 688-710, which appear to have been taken from what is above called the "Boke of Charges," the legend is repeated in these words:

"In this manner was the forsayd art begonne in the lond of Egypt bi the forsayd maister Euglat [Eucild], & so hit went fro lond to londe & fro kyngdom to kyngdom. After that, many yeris, in the tyme of Kyng Athelstone, wiche was sum tyme kyng of Englonde, bi his counsell & other gret lordys of the lond bi comyn [common] assent for gret e defect y-femnde [found] among masons they ordneyd a certayne reu's amngyns hem [them]. On [one] tyme of the yere or in tui yeris, as mede were to the kyng and gret lordys of the londe and all the comente [community], fro provynce to provynce and fro countrre to countrre congregacions scholde be made by maisters, of a l maisters measters & falesus in this forsayd art. And so at suth congracions they be made mastres scholde be examind of the articlus after writeyn, & be rancked. Also yngel and alsay scholdys that be abull and kumnyng [able and skillful] to the fprofte of the lordis hem to serve [to serve] them, and to the honor of the forsayd art."

Seventy years later, in 1560, the Landsdowne MS. was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus:

"Soone after the Decease of St Albones, there came Diverse Warrs into Englonde out of Diverse Nations, so that the good rule of Masons was dishared [disturbed] and put down until the tyme of King Adileon. In his tyme there was a worthy King in England, that brought this Land into good rest, and he buildyd many gret works and building,
therefore he loved well Masons, for he had a
some called Edwin, the which Loved Masons
much more than his Father did, and he was so
practised in Geometry, that he delighted much
to come and talk with Masons and to learn of
them the Craft. And after, for the love he
came to Masons and to the Craft, he was made
Mason at Windsor, and he got of the King,
his Father, a Charter and commission once
every yeare to have Assembly, within the
Realme 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
and there he made Masons and gave them Charges,
and taught them the Manners and Comande
the same to be kept ever afterwards. And
took them the Charter and commision 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 VNDERstanding of
the Charges and manners that were made
before their Lives, and also 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 Eng.
lish, and some in other Language, and when
they were read and over seen 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 Masonrie was first
founded, and he himselfe comanded, and also
then caused, that it should be read at any tymne
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 Governe it, and
Furthermore at diverse Assemblyes have been
put and Ordained diverse Charges by the best
advice of Masters and Fellows.

All the ancient manuscripts contain the
legend substantially as it is in the Landesdowne;
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 many 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,
Freston asserts, "is said to have been in
the possession of the famous Elias Ashmole." As
the old manuscripts were generally inaccessi-
ble to the Fraternity (and, indeed, until re-
cently but few of them have been discovered),
it is to the publication of the legend by Ande-
son, and subsequently by Freston, 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 his second.
In the former, he places the date of the occur-
rence 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 sec-
ond edition, and the subsequent ones by
Entick and Northouck who only repeat
Anderson, furnished the form of the legend
as now popular.

In the second edition of the Constitutions (p.
63), 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 Monasteries where the Records
were kept; yet King Athelstan, (the Grand-
son of King Alfred,) the first appointed King
of England, who translated the Holy Bible
into the Saxon language, when he had brought
the land into rest and peace, built many great
works, and encouraged many Masons from
France and elsewhere, whom he appointed
overseers thereof: they brought with them
the Charges and Regulations of the foreign
Lodges, and preval'd with the King to in-
crease the wages.

"That Prince Edwin, the King's Brother,
being taught Geometry and Masonry, for the
love he had to the said Craft, and to the hon-
orable princi that whereon it is grounded, pur-
chased a Free Charter of King Athelstan his
Brother, for the Free Masons having among
themselves a Connection or a power and free-
dom to regulate themselves to amend what
might happen amisse 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
at York, who came a'd forn the 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 Lodges, and made a Law for them-
selves, to preserve and observe the same in all
Time coming, etc., etc., etc."

Freston accepted the legend, and gave it in
his second edition (p. 186) 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
communication at York in this city, the first
Grand Lodge of England was formed in 923,
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 any part fiction or true; — 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 civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the "frith-pildon," 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 fables for reality, an incredulity so frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford, in an essay on The Connection of York with the High Council 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 doubt that such or such an Assembly in York was held under Athelstan the Operative Masons obtained his patronage, and met in General Assembly."

To this 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 1729, 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 kingdom of Northumbria. Previous to his reign, the northern metropolis 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? It is not to be doubted, that 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 modification, or in 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 in 926.

The theory, then, which I think may safely be advanced on this subject, and which must be maintained until there are better reasons than we now have, is that in or about 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. Hugh Rowland Nos. 2 and 6 were found 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 " 1650.
" 4 " 1605.
" 5 is undated, but is supposed to be about 1670.
" 6 also is undated, but is considered to be about 1690.

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 or other Mason, taking the charge, and that he or she that is to be made mason shall lay his hands thereon, and the charge shall be 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 the same clause written in other Old Constitutions in Latin. In the York MS., No. 1, the sentence is thus: "Tunc unus ex senioribus tenens librum et ille vel illi, etc., i. e., "he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of "he or she" from "ille vel illi," instead of "he or they," was either the result of ignorance in mistaking illi, they, for illa, she, or of carelessness in writing she for they. It is evident that the charge 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. All Masons there are "Fellows," 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 Minster, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Juriscons. York Rite.

This is the oldest 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 disrupted from it by Dunkerley 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 Masonery of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite. When Dunkerley dismembered the Third Degree, he destroyed the identity of the Rite. In 1815, 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 practised 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 practised 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 Schroeder. 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 practised 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 practised 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 practised 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 organised or modified at the revival in 1717, and practised for 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 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 it its present form, the York Rite. 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., Zais, Zayin.) Twenty-sixth and last letter of the English alphabet. In Hebrew, the numerical value is seven. This letter was added to the Latin from the Greek in the time of Cicero. The Greek letter is ζ,ζ.

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 authorised version as being "principal officer and the king's friend." The original is Zobud hen Nathan coken regnath kalmaoleth, which is literally "Zubud, son of Nathan, a priest, the friend of the king." Adam Clarke says he was "the king's chief favorite, his confidant." Smith (Dict. Bib.) says: "This position, if it were an official one, was evidently distinct from that of counselor, occupied by Ahithophel under David, and had more of the character of private friendship about it." Kitto (Cyclop. Bib. Lit.) says of Zabud and of his brother Asariah, 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 he had contracted 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 gives 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.

Zebulon. The Grecian form of Zebulun, the tenth son of Jacob. Delaunay (Thurleau, p. 79) says that some rituals suppose that it is the true form of the word of which Zabulon is a corrupt form. This symbol is a corrupt form of Geba. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral.

Zachiil. (Heb., Zachiil.) 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 Inef- fable degrees of the Scottish Rite. In Scripture, he is recorded as having been one of the two chief priests in the time of David, Abi- sathar being the other. He subsequently, by order of David, assumed Solomon to be king, by whom he was rewarded with the post of high priest. Josephus (Ant., x, 8, § 8) says that "Zadoc, 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.

Zaphnath-Paaneah. An Egyptian title given to the patriarch Joseph by the Egyptian king under whom he was viceroy. The name has been interpreted "Reveler of secrets," and is a password in the old rituals of the Scottish Rite.

Zarathustra. The name, in the Zoroastrian, of that great reformer in religion more commonly known to Europeans as Zaraias, which see.

Zartel. The angel that, in accordance with the Kabballistic system, governs the sun.

Zarthan. The Zarthan of 1 Kings viii. 45 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 Zeredatlah.)

Zarvan-tha-shahr. ("Time without limits"). According to the Parsees, the name of a deity or abstract principle which existed even before the birth of Ahiram and Ormuzd.

Zeal. Ever since the revival in 1717 (for it is found in the earliest lectures) it was taught that Apprentices served their Masters with "freedom, fervency, and seal"; 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 seal; but this was changed by Preston to clay, and so it still remains. (See Perservancy and Freedom.)

The instruction to the Operative Mason to serve his Master with freedom, fervency, and seal—to work for his interests willingly, ardentiy, 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 seal, like our freedom and our fervency, is directed to a higher end. The seal 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 Bethul, where stood Cana of Galilee. Heb. זבלון, Heaven, or the abode of God. (See Zebulun.)

Zechariah. The son of Iddo, born in Babylon 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 car-
ried as a captive to Babylon, he placed Zed-
ekiah 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 ob-
served no longer than till an opportunity oc-
curred of violating it. In the language of the
author of the Books of Chronicles, “he re-
belled 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, Nebusaradan, to
Jerusalem, which was invested by the Baby-
lonian 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 Chaldean
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 historical objection
to the introduction of Zedekiah into the legend
of the Superexcellent Master’s Degree, as
having been present at such a council at the
time of the siege. By the advice of this
council, Zedekiah attempted to make his es-
cape across the Jordan, but his at-
tempts were not attended with success. Pursued
by the Chaldean army, and overtaken in the plains
of Jericho, and carried before Nebuchadnes-
sar. 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 Ger-
man Rose Croix. The title expresses the
spirit of emulation which should characterise
the neophyte.

2. The First Degree in the First Order of
the Rosicrucian Society.

Zemzem. The holy well in Mecca.

Zenana. The inner portion of a gentle-
man’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 Zoroas-
trian religion containing the doctrines of Zoro-
aster. 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 Ven-
didad, comprising twenty-two chapters. The
Yasna and the Vaireda together constitute
the collection of fragments which are termed
Vendidad Sadé. There is another fragmen-
tary collection called Yesht 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 compara-
tively small book.

The ancients, to whom it was familiar, as
well as the modern Parsees, attribute its au-
thorship to Zoroaster. But Dr. Haug, 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, sup-
poses that it was the joint production of the
original Zarathustra Sitama and his suc-
cessors, the high priests of the religion, who as-
sumed the same name.

The Zendavesta is the scripture of the mod-
ern Parsee; and hence for the Parsee Mason, of
whom there are not a few, it constitutes the
Book of the Law, or Trestle-Board. Unfor-
natunately, however, to the Parsee it is a sealed
book, for, being written in the old Zend lan-
guage, which is now extinct, its contents can-
not be understood. But the Parsees recog-
nise 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 prophet Zarathustra.”

Zenith. That point in the heavens which
is vertical to the spectator, and from which a
perpendicular line passing through him and
touching the earth would reach the center of the
earth. All the old documents of the Ancient and Ac-
cepted Scottish Rite are dated “under the
Celestial Canopy of the Zenith which answers to——”;
the latitude of the place whence the 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 al-
though the south of the Lodge may vary, its
chief point must always be in the east, the
point of sunrise, where longitude begins.

Zennar. The sacred cord used in the
Hindustanee initiation, which writers on ritual-
ism have compared to the Masonic apron.
ZERAIAS

Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the initiation of the semnaar. The investiture is accompanied by 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. 185) thus describes the semnaar:

"The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands (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-way down the right thigh) by the Brahmans, Kethries, and Vaisyas castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisyas at twelve. The period may, from special causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts."

Zeralas. 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, in 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 root will be found in "zir, an enemy, and zeh, zeal, and it would signify "an enemy of Baal."

Zeredaithah. The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brasse 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 Royal Arch, and some other of the high degrees. Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays 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 "Shebhasar, prince of Judah," was the grandson of that King Jehoachin, or Jeconiah, who had been deposed by Nebuchadnessar and carried 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 Nebuchadnessar 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 Jerusalem. 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, and 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 Nebuchadnessar, 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 homeward 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 edict 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 uninterrupted, after a march of four months. Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

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 Nabards, 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 had 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 was appointed as King, Joshua 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 Ebed, 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 uninjured. In the Chaldee language, they were known by the names of Shadrach, Meshach, and Abed-neso. 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 Joshua and Haggai, whose extensive knowledge of Masonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance of these treasures.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mystery 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 songs 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 inferiority 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, as circumstances might require, the sword and the trowel have, as the heralds of Reubens and Judah, been placed upon the Royal Arch Tracing-Board or Carpet of our English brethern. In the American ritual this expressive symbol of valor and piety has been unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, 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, he made a vow, that if he should ever ascend the throne, 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 recognised him as the friend and companion of his youth, and ordering him instantaneously 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, having 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 seems, 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, according 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. Answering each question in the negative, he pointed to the woman, designating each of these the precedence in power; but when Zerubbabel was called on to assert his opinion, he declared that, though the power of the woman 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 ask something over and above what he had promised as the prize of the victor in the philosophical 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 work, 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, 518 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 Artaxeres 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 Scotland, in 1785, and married, in the “Princes of Wales Lodge, No. 259.” On June 15, 1830. Appointed J. G. Warden in 1832, 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, until March, 1844, when he was elected W. G. M., which office he held until 1870.

He was Prov. G. Master of North and East Yorkshire from 1839 until he died, in 1873.

Zeus. Greatest of the national deities of Greece, son of Chronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshipped in Crete, Arcadia, and Dodona. Finally the great Hellenic divinity, identified with Jupiter of the Romans and Amon 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 Iadubar legends, a kind of spiritual essence residing in every organic thing, each created by a special Zi, of which the Supreme Being was a more exalted genus. Zi was also by a paroxysm of reasoning regarded as the soul of man, and even of all life.

Zicu or Zigara. The Accadian name for primeval matter.

Zilim. (Lyos) ζιλίμ. 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 vi. 1.) The month Bul, or Marcheswan, is mentioned as the date of the completion of the Temple. (Ibid., vi, 38.)

Zillah. Wife of Lamech, 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 Masonry, 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 is universally known. He was born at Halle, August 10, 1731. He was initiated into Masonry at the place of his birth. He afterward moved 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 nigro. 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 excommunication was immediately afterward pronounced against him.

Zinnendorf in return declared the Strict Observance an imposture, and denounced its theory of the Templar origin of Masonry 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 Friederich 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 Sudermania, 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 1768, he established at Potsdam the Lodge "Minerval," and in 1771, 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, the Lodge of system was 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 Mastership, 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 protectorship 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 Saxony, and Russia. Findel explains this great accession of strength bysupposing that it could only have 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 Sudermania, Grand Master of Sweden, 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 pronounced him to be a fomenter of disturbances 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 1778, 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 Illuminum of Avignon and the reversed system of Swedenborg. 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. Capitular 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 1780.

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.

Zithern. An instrument of music of 38 strings drawn over a shallow box; both hands are employed in playing on it.

Zion. This is said, in one of the Ineffable degrees of the Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew,
but it may be a corruption of the Talmudic №), size, which Buxtorf (Lex. Taur.) defines as "a beam, a little beam, a small rafter."

Zoan. An Egyptian town, known to the Greeks as Tanis, presumed to have been founded 3700 B.C., and probably the residence of the Pharaohs of the Exodus.

Zodiac. Many of the Egyptian temples contain astronomical representations; notably those of Emeuh, 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 those 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.

Zodiac, Masonic. (Zodiaque Maçonique.) A series of twelve degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitian Chapter of France, and in the manuscript collection of Feuvret.

Zohar. ( Heb. viii, splendor.) After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Jochai, who remained an Anchorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Eliezer, and his clerk, Rabbi Abbe, while visiting him, took down his pronounced Divine precepts, which were in time gathered and formed into the famous Sopher Zohar or Zohar. From this work, the Sepher Jeturah, and the Commentary of the Tem Sopherah was formed the Kabbala. The Zohar, its history, and as well that of its author, overflows with beautiful yet ideal magnificence.

Zoharist. ("The Illuminated.") A society founded by Jacob Franck at the beginning of the last century.

Zoroaster. More correctly, Zarathustra. He was the legislator and prophet of the ancient Bactrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus of Lydia, and he places his era at about 600 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6,000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B.C. The Parsees are 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. Haug, however, in his Essays on the Sacred Language, etc., of the Parsees, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C., and is not even inclined 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 article in Mackey's National Freemasonry (vol. iii., No. 3):

"In the year 1903 before Alexander, or 2224 B.C., a Zoroastrian king of Media conquered Babylon. The religion even then had degenerated into Magic, and was of unknown age. The unfortunate theory that Vitace, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name Zoroaster 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 tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zara-thustra 6000 years before the death of Plato; Hermippus, 6000 years before the Trojan war. Plato died 348 B.C.; so that the two dates substantially agree, making the date of Zarathustra's reign 6830 or 6835 B.C., and I have no doubt that this is not far from the truth."

Bunne, however (God in History, vol. i., b. iii., ch. vi., p. 276), speaks of Zarathustra Spitasma, as reigning under the reign of Hystaspas toward the year 3000 B.C., certainly not later than toward 2500 B.C. He calls him "one of the mightiest intellects and one of the wisest men of all time," and by his cooperation of the "euphemistic," "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, 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 primeval epoch-reaching back to 5000 years before their date—by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which is often coupled Spitasma; this, Haug says, was the family name, while the former was his surname, and hence both he and Bunne furnish him as Zarathustra Spitasma. The Greeks corrupted Zarathustra into Zarastrades and Zoroastres, and the Romans into Zoroaster, by which name he has always, until recently, been known to
Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the north and the Caucasian 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. 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 wars, 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 antagonisms 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 Ahuramaazda, 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 earthly 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 ofOrmuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric 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 Ahuramaazda 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 Zendavesta. 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 Zendavesta, Ahruramaazda 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 ahm, "I am," and another, ahm tā ahm, "I am who I am." The reader will be reminded here of the holy name in Exodus, "Ehyeh asher Ehyeh," or "I am that I am."

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name of Magism, or the doctrine of the Magavas, i. e., 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 ceremorial ritual.

Zorasthritis. J. H. D. One of the most eminent Mason 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 supplicant 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. In- cense 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 seer the Zarthisi 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. McCLENA CHAN.

KEY TO THE PRONUNCIATION.

VOWELS, REGULAR LONG AND SHORT SOUNDS.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Long</th>
<th>Short</th>
</tr>
</thead>
<tbody>
<tr>
<td>A, E (long)</td>
<td>as in Ate, File.</td>
<td>O, O (long)</td>
</tr>
<tr>
<td>A, E (short)</td>
<td>as in Add, Fiel.</td>
<td>O, O (short)</td>
</tr>
<tr>
<td>Ä, Æ (Italian)</td>
<td>as in Are, Italia, Father, Fer.</td>
<td>Ü, Ü (long)</td>
</tr>
<tr>
<td>Ä, Æ (long)</td>
<td>as in Æge, Mite.</td>
<td>Ù, Ù (short)</td>
</tr>
<tr>
<td>Ë, Ê (short)</td>
<td>as in Bied, Mid.</td>
<td>Ý, Ý (long)</td>
</tr>
<tr>
<td>I, E (long)</td>
<td>as in Ice, Fies.</td>
<td>Ý, Ý (short)</td>
</tr>
<tr>
<td>Ë, E (short)</td>
<td>as in Ële, Fies.</td>
<td></td>
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</tbody>
</table>

The above simple process is adopted, omitting instruction relating to diphthongs or triphthongs, occasional sounds, or references to consonants.

ACCEPT.—The principal accent is denoted by a heavy mark; the secondary, by a lighter mark, as in Ab're-ve-dab'ra. 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>Åb</td>
<td>Heb. Father; 11th Hebraic month.</td>
</tr>
<tr>
<td>Abecdacus</td>
<td>Åb'e-c'das</td>
<td>Flooring blocks.</td>
</tr>
<tr>
<td>Abacus</td>
<td>Åb'a-cus</td>
<td>A drawing-board—a tray.</td>
</tr>
<tr>
<td>Abaddon</td>
<td>Åb-ad'don</td>
<td>The destroyer, or angel of darkness.</td>
</tr>
<tr>
<td>Abazar</td>
<td>Åb'azär</td>
<td>Master of Ceremonies of 6th Degree.</td>
</tr>
<tr>
<td>Abchal</td>
<td>Åb'chal</td>
<td>Father of Adoniram.</td>
</tr>
<tr>
<td>Abda</td>
<td>Åb'da</td>
<td>To serve.</td>
</tr>
<tr>
<td>Abdamon</td>
<td>Åb'dam'on</td>
<td>Servant of God.</td>
</tr>
<tr>
<td>Abdiel</td>
<td>Åb'diel</td>
<td>A secret place for deposit of records.</td>
</tr>
<tr>
<td>Abditorium</td>
<td>Åb'di-to'rü-fim</td>
<td>A secret order of the 18th century.</td>
</tr>
<tr>
<td>Abelles</td>
<td>Åb'el-tes</td>
<td>Seventh Jewish month.</td>
</tr>
<tr>
<td>Abilb</td>
<td>Åb'ilb</td>
<td></td>
</tr>
<tr>
<td>WORDS OF</td>
<td>PROPER</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>BOUNTIFUL PRONUNCIATION.</td>
<td>MAROON PRONUNCIATION.</td>
<td></td>
</tr>
<tr>
<td>Abhala</td>
<td>Åb’î-ba-lâ</td>
<td>Derived from Hebrew Abiand Balah.</td>
</tr>
<tr>
<td>Abibalk</td>
<td>Åb’î-bal’k</td>
<td>Chief of the three assassins.</td>
</tr>
<tr>
<td>Abif</td>
<td>Å-bîf’</td>
<td>Literally, his father.</td>
</tr>
<tr>
<td>Abihael</td>
<td>Å-bî-ha-êl</td>
<td>Father of Strength.</td>
</tr>
<tr>
<td>Abihau</td>
<td>Åb’î-hô</td>
<td>A son of Aaron.</td>
</tr>
<tr>
<td>Abiram</td>
<td>Åb’ir-am</td>
<td>Abrim, Akisop, traitorous craftsman.</td>
</tr>
<tr>
<td>Ablution</td>
<td>Åb-lun’shun</td>
<td>Washing, baptizing.</td>
</tr>
<tr>
<td>Abrac</td>
<td>Åb-râ’</td>
<td>Acquiring the science of Abrac.</td>
</tr>
<tr>
<td>Abracadabra</td>
<td>Åb-rå-ê-dåb’-râ</td>
<td>A term of incantation.</td>
</tr>
<tr>
<td>Abraxas</td>
<td>Å-brâ’-râs</td>
<td>A symbol of the year.</td>
</tr>
<tr>
<td>Acacia</td>
<td>Å-ca’-ci-å</td>
<td>Symbol of the soul’s immortality.</td>
</tr>
<tr>
<td>Acanthus</td>
<td>Å-ca’n’tûs</td>
<td>A part of the Corinthian capital.</td>
</tr>
<tr>
<td>Accessory</td>
<td>Åk-se’-so-ri</td>
<td>Private companionship.</td>
</tr>
<tr>
<td>Accolade</td>
<td>Åk-co-låd’</td>
<td>The welcome into knighthood.</td>
</tr>
<tr>
<td>Aceldama</td>
<td>Ål’ê-da-ma</td>
<td>Field of blood.</td>
</tr>
<tr>
<td>Achad</td>
<td>Å-chad</td>
<td>Å l’d.</td>
</tr>
<tr>
<td>Acharon Schilton</td>
<td>Å’ê-chrôn Schil-tôn</td>
<td>Å’tâ-rôn Schil-ton.</td>
</tr>
<tr>
<td>Achias</td>
<td>Å-chi’as</td>
<td>Å-kh-as.</td>
</tr>
<tr>
<td>Achishar</td>
<td>Å-kh-i’shar</td>
<td>One over the household of Solomon.</td>
</tr>
<tr>
<td>Achmetha</td>
<td>Åch-mê-thå</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>Achtariel</td>
<td>Åch-tâ’-ri-el</td>
<td>Kabbalistic name of God.</td>
</tr>
<tr>
<td>Acolyte</td>
<td>Åk’o-lîtê</td>
<td>Candle bearer. Church servant.</td>
</tr>
<tr>
<td>Acousmatiel</td>
<td>Å-k’os-mått’-êl</td>
<td>Å-coos’ma-te’el.</td>
</tr>
<tr>
<td>Adah</td>
<td>Å’dâ</td>
<td>Jephthas’ daughter.</td>
</tr>
<tr>
<td>Adar</td>
<td>Å’dar</td>
<td>The twelfth Jewish month.</td>
</tr>
<tr>
<td>Adarel</td>
<td>Å’dâ-rêl</td>
<td>Angel of fire.</td>
</tr>
<tr>
<td>Adept</td>
<td>Å-dept’</td>
<td>An expert.</td>
</tr>
<tr>
<td>Adeptus Coronatus</td>
<td>Åd’t’us kör’-na’tus</td>
<td>Seventh Degree of the Swedish Rite.</td>
</tr>
<tr>
<td>Adhere</td>
<td>Åd-hêrê’</td>
<td>Cling to.</td>
</tr>
<tr>
<td>Adjudicate</td>
<td>Åd-ju’di-kate</td>
<td>To determine.</td>
</tr>
<tr>
<td>Admah</td>
<td>Åd’ma</td>
<td>A Hebrew city.</td>
</tr>
<tr>
<td>Ad Majorum</td>
<td>Åd’ ma-jô-rum</td>
<td>To the greater glory of God.</td>
</tr>
<tr>
<td>Del Gloriam</td>
<td>Åd’s glo-ri-am</td>
<td></td>
</tr>
<tr>
<td>Adonal</td>
<td>Å’d-ô-nal’</td>
<td>Å-dôn’-al’</td>
</tr>
<tr>
<td>Adonhiram</td>
<td>Åd-on-hîr’am</td>
<td>Signifying the master who is exalted.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>Åd-on’rîm</td>
<td>Son of Abda.</td>
</tr>
<tr>
<td>Adonis</td>
<td>Åd’ô-nïs</td>
<td>Son of Myrrha and Cinyras.</td>
</tr>
<tr>
<td>Adult</td>
<td>Å’dult’</td>
<td>Of full age.</td>
</tr>
<tr>
<td>Ad vitam</td>
<td>Åd võ-tam</td>
<td>For life.</td>
</tr>
<tr>
<td>Adytmum</td>
<td>Å’d-tâm</td>
<td>A retired part of the ancient temples.</td>
</tr>
<tr>
<td>Zêneild</td>
<td>Ä-ne’l’d</td>
<td>A creation of Virgil.</td>
</tr>
<tr>
<td>Zôn</td>
<td>Ek’ôn</td>
<td>Ek’on. Age or duration of anything.</td>
</tr>
<tr>
<td>Affiliate</td>
<td>Ak’-il’è-at’</td>
<td>An adopted one.</td>
</tr>
<tr>
<td>Agapae</td>
<td>Åg’ap’è</td>
<td>Ag’ap’è. Love feasts.</td>
</tr>
<tr>
<td>Agate</td>
<td>Åg’it’</td>
<td>The eighth stone in the breastplate.</td>
</tr>
<tr>
<td>Agathopades</td>
<td>Å-ga-thô-påd’ës</td>
<td>Ecclesiastical Order of 16th century.</td>
</tr>
<tr>
<td>Age</td>
<td>Åj’</td>
<td>Of a given number of years.</td>
</tr>
<tr>
<td>Agia</td>
<td>Åg’ïa’</td>
<td>One of the Kabbalistic names of God.</td>
</tr>
<tr>
<td>Agnus Dei</td>
<td>Åg’nûs Dëi’</td>
<td>Åg’nûs Dëi’</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAORIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Ahad</td>
<td>ʾāḥad</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Ahabath Olam</td>
<td>ʾāḥā-bāth Ŭlām</td>
<td>Eternal love.</td>
</tr>
<tr>
<td>Ahashuerus</td>
<td>ʾā-həsʰ-u-rəs</td>
<td>Name of a Persian king.</td>
</tr>
<tr>
<td>Abel</td>
<td>ʾā-bel</td>
<td>A curtain of the Tabernacle.</td>
</tr>
<tr>
<td>Ahiah</td>
<td>ʾā-hî-ḥ</td>
<td>ʾā-hî-ḥ. One of the scribes of Solomon.</td>
</tr>
<tr>
<td>Ahilud</td>
<td>ʾā-hî-lūd</td>
<td>The father of Joseph. [mon.</td>
</tr>
<tr>
<td>Ahiman Benon</td>
<td>ʾā-hî-mān Rē-sānī</td>
<td>The will of selected brethren.</td>
</tr>
<tr>
<td>Ahamdab</td>
<td>ʾā-hîn-ʾā-dāb</td>
<td>The son of Jetio.</td>
</tr>
<tr>
<td>Ahiramach</td>
<td>ʾā-hîr-āmāk</td>
<td>The father of Aholiah.</td>
</tr>
<tr>
<td>Ahisar</td>
<td>ʾā-hîsār</td>
<td>ʾā-hîsār.</td>
</tr>
<tr>
<td>Ahashtar</td>
<td>ʾā-hâsʰ-tār</td>
<td>An officer over Solomon's house.</td>
</tr>
<tr>
<td>Aholiah</td>
<td>ʾā-hôlāh</td>
<td>A skilful artificer. [bold.</td>
</tr>
<tr>
<td>Ahriman</td>
<td>ʾā-hîr-mān</td>
<td>Principle of evil in Zoroaster system.</td>
</tr>
<tr>
<td>Aichmalotarch</td>
<td>ʾāt-kh-mâl-tarch</td>
<td>The Prince of Captivity.</td>
</tr>
<tr>
<td>Alischapelle</td>
<td>ʾā-tsh-chain</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Akar</td>
<td>ʾā-kār</td>
<td>Or Achar, a password.</td>
</tr>
<tr>
<td>Akrab</td>
<td>ʾā-kîż-rāb</td>
<td>One of the ruffians of the Third De-</td>
</tr>
<tr>
<td>Alapai</td>
<td>ʾā-lā-pā</td>
<td>A symbol of manumission. [gree.</td>
</tr>
<tr>
<td>Aichemy</td>
<td>ʾā-li-ʾem</td>
<td>The science of Chemistry.</td>
</tr>
<tr>
<td>Aidbeban</td>
<td>ʾā-lī-bē-ʾārbàn</td>
<td>A star of the first magnitude.</td>
</tr>
<tr>
<td>Aleppo</td>
<td>ʾā-lē-pō</td>
<td>A town in northern Syria.</td>
</tr>
<tr>
<td>Alithophile</td>
<td>ʾā-lē-thô-fîli</td>
<td>Love of Truth.</td>
</tr>
<tr>
<td>Altysdr</td>
<td>ʾā-lîs-dār</td>
<td>Chief God of the Scandinavians.</td>
</tr>
<tr>
<td>Almagil</td>
<td>ʾāl-mâ-gîl</td>
<td>Signifying The Builder.</td>
</tr>
<tr>
<td>Allah</td>
<td>ʾāl-lāh</td>
<td>The God of the Mostem. Fiealty.</td>
</tr>
<tr>
<td>Allergance</td>
<td>ʾāl-lâr-jânce</td>
<td>A fable, or figurative expression.</td>
</tr>
<tr>
<td>Allagory</td>
<td>ʾāl-lâ-lô-ry</td>
<td>Praise Jehovah.</td>
</tr>
<tr>
<td>Allonujah</td>
<td>ʾā-lō-nū-yô</td>
<td>To relieve.</td>
</tr>
<tr>
<td>Alloliate</td>
<td>ʾā-lô-lô-ātē</td>
<td>Companions in enterprise.</td>
</tr>
<tr>
<td>Allusion</td>
<td>ʾā-lûl-sûn</td>
<td>The official opening address.</td>
</tr>
<tr>
<td>Almoneer</td>
<td>ʾāl-mô-nēr</td>
<td>Dispenser of alms.</td>
</tr>
<tr>
<td>Alms</td>
<td>ʾāl-meš</td>
<td>Charitable gifts.</td>
</tr>
<tr>
<td>Almoron the Supreme Being</td>
<td>ʾāl-mô-ron</td>
<td>Name of the Supreme Being. [land.</td>
</tr>
<tr>
<td>Alpha</td>
<td>ʾāl-fā</td>
<td>Greek letter A.</td>
</tr>
<tr>
<td>Alpinus</td>
<td>ʾāl-pîn-ô</td>
<td>Name of Grand Lodge of Suisse-</td>
</tr>
<tr>
<td>Als</td>
<td>ʾāl-lâs</td>
<td>The All-powerful God.</td>
</tr>
<tr>
<td>Al Shaddai</td>
<td>ʾāl-shâd-dâ-š</td>
<td>The second sanctified name of God.</td>
</tr>
<tr>
<td>Al Sirot</td>
<td>ʾāl-sî-rôt</td>
<td>The path.</td>
</tr>
<tr>
<td>Alycuber</td>
<td>ʾāl-ku-ʾbêr</td>
<td>Master of the Tribe of Manasseh.</td>
</tr>
<tr>
<td>Amal-Saggil</td>
<td>ʾām-al-sîg-gîl</td>
<td>Fifth step of Kadoch ladder.</td>
</tr>
<tr>
<td>Amarjah</td>
<td>ʾām-ār-jâh</td>
<td>God spake.</td>
</tr>
<tr>
<td>Ambboth</td>
<td>ʾām-bôth</td>
<td>A country in Syria.</td>
</tr>
<tr>
<td>Amenti</td>
<td>ʾām-men-tî</td>
<td>Place of Judgment of the Dead.</td>
</tr>
<tr>
<td>Ameth</td>
<td>ʾām-tōth</td>
<td>See Ewot.</td>
</tr>
<tr>
<td>Amethyst</td>
<td>ʾām-e-thîst</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Amulets</td>
<td>ʾām-ul-îtšôts</td>
<td>Association of students of Germany.</td>
</tr>
<tr>
<td>Aminidah</td>
<td>ʾām-in-ʾā-dâb</td>
<td>One of the Chiefs of Israel.</td>
</tr>
<tr>
<td>Amis Reunis</td>
<td>ʾām-is Re-ʿânîs</td>
<td>ʾām-is Re-ʿânîs.</td>
</tr>
<tr>
<td>Ammonites</td>
<td>ʾām-mon-îts</td>
<td>Descendants of Lot.</td>
</tr>
<tr>
<td>WORD OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Amhasspands</td>
<td>Ám-ahs’pands</td>
<td>Principle of good among Persians.</td>
</tr>
<tr>
<td>Amulets</td>
<td>Ám’ul-éts</td>
<td>Mystic gems.</td>
</tr>
<tr>
<td>Amun</td>
<td>Án’num</td>
<td>The Supreme God of the Egyptians.</td>
</tr>
<tr>
<td>Anachronism</td>
<td>Án-ach-rnism</td>
<td>An error in computing time.</td>
</tr>
<tr>
<td>Anaktim</td>
<td>Án’aktm</td>
<td>Giants.</td>
</tr>
<tr>
<td>Ananias</td>
<td>Án-an’as</td>
<td>Sapphira’s conspirator.</td>
</tr>
<tr>
<td>Ancient</td>
<td>Án-shunt</td>
<td>Indefinite time.</td>
</tr>
<tr>
<td>Andre</td>
<td>Án-dré</td>
<td>Christopher Karl André.</td>
</tr>
<tr>
<td>Andres</td>
<td>Án-dréó</td>
<td>John Valentine Andrés.</td>
</tr>
<tr>
<td>Androgynous</td>
<td>Án-dró-g’nous</td>
<td>An-dró-g’s-nous. Side degrees.</td>
</tr>
<tr>
<td>Angel</td>
<td>Án-jel</td>
<td>Messenger.</td>
</tr>
<tr>
<td>Angerona</td>
<td>Án-go-ró-ná</td>
<td>A pagan deity of the Romans.</td>
</tr>
<tr>
<td>Animad Mundla</td>
<td>Án-im’t-má Múnd’á</td>
<td>Soul of the World.</td>
</tr>
<tr>
<td>Annihilate</td>
<td>Án-nil-it-hë-late</td>
<td>Destroy finally.</td>
</tr>
<tr>
<td>Anno Depositions</td>
<td>Án-no Dé-pö’-nö-ti’s’nis</td>
<td>In the year of the Deposition.</td>
</tr>
<tr>
<td>Anno Domini</td>
<td>Án-no Dóm’in-t</td>
<td>The year of the Lord.</td>
</tr>
<tr>
<td>Anno Hebræco</td>
<td>Án-no He-bra’t-co</td>
<td>In the Hebrew year.</td>
</tr>
<tr>
<td>Anno Inventions</td>
<td>Án-no In-ven’ehe-ö-nis</td>
<td>The year of discovery.</td>
</tr>
<tr>
<td>Anno Lucis</td>
<td>Án-no Lu’is</td>
<td>In the year of light.</td>
</tr>
<tr>
<td>Anno Mundi</td>
<td>Án-no Mün’dt</td>
<td>The year of the world.</td>
</tr>
<tr>
<td>Anno Ordinis</td>
<td>Án-no Or’di-nis</td>
<td>In the year of the Order.</td>
</tr>
<tr>
<td>Annuale</td>
<td>Án-nü-lëre</td>
<td>French annual record of proceedings.</td>
</tr>
<tr>
<td>Annyrech</td>
<td>Án-në-rëzh</td>
<td>A sect of northern Syria.</td>
</tr>
<tr>
<td>Antarcite</td>
<td>Ánt-ark’tie</td>
<td>Opposite to the northern circle.</td>
</tr>
<tr>
<td>Antepenult</td>
<td>Ánt-ë-pë-nël’</td>
<td>The last syllable except two.</td>
</tr>
<tr>
<td>Antipodeans</td>
<td>Ánt-i-pö-di’-ëns</td>
<td>Les Antipodes.</td>
</tr>
<tr>
<td>Antipodes</td>
<td>Ánt-i-pö-di’-ëns</td>
<td>Opposite sides of the globe.</td>
</tr>
<tr>
<td>Anubis or Aneup</td>
<td>Án-ö-bis or Án-ö-pëô</td>
<td>Egyptian deity. Son of Osiris and Wife of King Darius. [Nephthys.]</td>
</tr>
<tr>
<td>Apane</td>
<td>Áp-a-me</td>
<td>Concealing of the body.</td>
</tr>
<tr>
<td>Aphanism</td>
<td>Áph’ân-ism</td>
<td>A Persian tribe.</td>
</tr>
<tr>
<td>Apharathchites</td>
<td>Á-ph’ár-th-chîtes</td>
<td>Book of Revelation.</td>
</tr>
<tr>
<td>Apocalypse</td>
<td>Á-pök’a-lps</td>
<td>A Greek deity.</td>
</tr>
<tr>
<td>Apollo</td>
<td>Á-pöl’o</td>
<td>Intelligible to the initiated.</td>
</tr>
<tr>
<td>Apollrhetas</td>
<td>Áp’ol’r-rhë’tà</td>
<td>A deputed agent.</td>
</tr>
<tr>
<td>Apostic</td>
<td>Á-pöst’ik</td>
<td>Deification.</td>
</tr>
<tr>
<td>Aposthecal</td>
<td>Áp-sth-ë’kë-sis</td>
<td>Evidence.</td>
</tr>
<tr>
<td>Apparent</td>
<td>Áp-përrën’t</td>
<td>The servant of a mechanic.</td>
</tr>
<tr>
<td>Apprentice</td>
<td>Áp-prëmm’tis</td>
<td>Badge of a Mason.</td>
</tr>
<tr>
<td>Apron</td>
<td>Á-prun</td>
<td>Water-bearer. Zodiac.</td>
</tr>
<tr>
<td>Aquarius</td>
<td>Á-ku-ar-ë-us</td>
<td>Inhabitant of Arabia.</td>
</tr>
<tr>
<td>Arab</td>
<td>Á-rab</td>
<td>Pertaining to the Wilderness.</td>
</tr>
<tr>
<td>Arable</td>
<td>Á-râl</td>
<td>“Lion of God.”</td>
</tr>
<tr>
<td>Aranyaka</td>
<td>Á-râna-k’á</td>
<td>An appendage to the Veda of the See Omnah. [Indians.]</td>
</tr>
<tr>
<td>Arbroath</td>
<td>Ár-bro’th</td>
<td>Secrets, mystery.</td>
</tr>
<tr>
<td>Arcana</td>
<td>Ár-ka’nà</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Archangel</td>
<td>Ár-kañ’jel</td>
<td>A church dignitary.</td>
</tr>
<tr>
<td>Archbishop</td>
<td>Ár-ch-bish’op</td>
<td>An original model.</td>
</tr>
<tr>
<td>WORDS OF DOURFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
<td>---------------------------------</td>
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</tr>
<tr>
<td>Archmagus</td>
<td>Ар’chi-ma’gus</td>
<td>Chief Ruler.</td>
</tr>
<tr>
<td>Archipelago</td>
<td>Ар’-ki-pel’a-go</td>
<td>Group of islands.</td>
</tr>
<tr>
<td>Architect</td>
<td>Ар’kt-tekt</td>
<td>Skilled in the art of building.</td>
</tr>
<tr>
<td>Architectonicus</td>
<td>Ар’chi-teo-ton’-cus</td>
<td>Relating to Architecture.</td>
</tr>
<tr>
<td>Archives</td>
<td>Ар’ktvsa</td>
<td>Place for records.</td>
</tr>
<tr>
<td>Archiviate</td>
<td>Ар’chi-viata</td>
<td>An officer in charge of the archives.</td>
</tr>
<tr>
<td>Arctic</td>
<td>Ар’kulk</td>
<td>A northern circle of space.</td>
</tr>
<tr>
<td>Arduous</td>
<td>Ар’du-us</td>
<td>With difficulty.</td>
</tr>
<tr>
<td>Area</td>
<td>Ар’e</td>
<td>The given surface.</td>
</tr>
<tr>
<td>Areim</td>
<td>Ар’e-im</td>
<td>Literally, valiant, heroic.</td>
</tr>
<tr>
<td>Areopagus</td>
<td>Ар’e-op’-a-gus</td>
<td>A tribunal.</td>
</tr>
<tr>
<td>Arianism</td>
<td>Ар’yan-ism</td>
<td>The doctrine of Arian.</td>
</tr>
<tr>
<td>Aried</td>
<td>Ар’id</td>
<td>Exhausted of moisture.</td>
</tr>
<tr>
<td>Aries</td>
<td>Ар’ries</td>
<td>The sign Ram in the Zodiac.</td>
</tr>
<tr>
<td>Armenbuchese</td>
<td>Ар’men-buchase</td>
<td>The poor box.</td>
</tr>
<tr>
<td>Armistice</td>
<td>Ар’mis-tis</td>
<td>Temporary truce.</td>
</tr>
<tr>
<td>Aroba</td>
<td>Ар’-ro’ba</td>
<td>Pledge, covenant.</td>
</tr>
<tr>
<td>Aroma</td>
<td>Ар’-ro’ma</td>
<td>An agreeable odor.</td>
</tr>
<tr>
<td>Arrogant</td>
<td>Ар’ro-gant</td>
<td>Overbearing.</td>
</tr>
<tr>
<td>Artaban</td>
<td>Ар’ta-ban</td>
<td>A Scribe in the Scottish Rite.</td>
</tr>
<tr>
<td>Artaxerxes</td>
<td>Ар’-tag-serk’-ses</td>
<td>A Persian king.</td>
</tr>
<tr>
<td>Artificer</td>
<td>Ар’lit’-ser</td>
<td>Designer of buildings.</td>
</tr>
<tr>
<td>Aryan</td>
<td>Ар’y-an</td>
<td>One of three historical divisions of religion.</td>
</tr>
<tr>
<td>Ararota</td>
<td>Ар’-ra’-ta</td>
<td>A variegated pavement.</td>
</tr>
<tr>
<td>Asher</td>
<td>Ар’-sh’er</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Ashlar</td>
<td>Ар’sh’ar</td>
<td>Stone as taken from the quarry.</td>
</tr>
<tr>
<td>Asia</td>
<td>Ар’e</td>
<td>An Eastern continent.</td>
</tr>
<tr>
<td>Assenaper</td>
<td>Ар’se-nap’-per</td>
<td>One who aspires.</td>
</tr>
<tr>
<td>Aspirant</td>
<td>Ар’-pir’ant</td>
<td>Companion with.</td>
</tr>
<tr>
<td>Associate</td>
<td>Ар’-soci-at</td>
<td>Assyria.</td>
</tr>
<tr>
<td>Assur</td>
<td>Ар’-sur</td>
<td>Female deity of the Phoenicians.</td>
</tr>
<tr>
<td>Astarte</td>
<td>Ар’-tart’</td>
<td>The Grand Lodge of Russia.</td>
</tr>
<tr>
<td>Astrea</td>
<td>Ар’-trea</td>
<td>Place of retreat.</td>
</tr>
<tr>
<td>Asylum</td>
<td>Ар’-lum</td>
<td>[sembles.</td>
</tr>
<tr>
<td>Atelier</td>
<td>Ар’-te-lier</td>
<td>A workshop where workmen are assembled.</td>
</tr>
<tr>
<td>Athenœum</td>
<td>Ар’-theo-nœum</td>
<td>A building for philosophic instruction.</td>
</tr>
<tr>
<td>Atossa</td>
<td>Ар’-tosa</td>
<td>Daughter of Cyprus.</td>
</tr>
<tr>
<td>Attacked</td>
<td>Ар’-takt’</td>
<td>Assailed, assaulted.</td>
</tr>
<tr>
<td>Attakatha</td>
<td>Ар’-thak’-kha’thak</td>
<td>Commentary on Canonical books of Buddhism.</td>
</tr>
<tr>
<td>Attouchement</td>
<td>Ар’-to’-sh’-man</td>
<td>Ät-to’-sh’-man.</td>
</tr>
<tr>
<td>Atys</td>
<td>Ар’tys</td>
<td>The Phrygian god.</td>
</tr>
<tr>
<td>Audacious</td>
<td>Ар’-di-’shus</td>
<td>Contemning law.</td>
</tr>
<tr>
<td>Audience</td>
<td>Ар’-di-ence</td>
<td>An assembly of hearers.</td>
</tr>
<tr>
<td>Aude, Vide, Tace</td>
<td>Ар’-di, Vi-de, Tho’-ce</td>
<td>Hear, see, and be silent.</td>
</tr>
<tr>
<td>Aufseher</td>
<td>Ар’-se-hare</td>
<td>Inspector, overseer.</td>
</tr>
<tr>
<td>Aurel</td>
<td>Ар’-rel</td>
<td>Angel of Fire.</td>
</tr>
<tr>
<td>Aurim</td>
<td>Ар’-rim</td>
<td>Or Urin.</td>
</tr>
<tr>
<td>Auserwahlter</td>
<td>Ар’-sen-wahlter</td>
<td>Chosen, selected.</td>
</tr>
<tr>
<td>Aum or Om.</td>
<td>Ар’om. Òm.</td>
<td>God of the Hindus.</td>
</tr>
<tr>
<td>WORDS OF BOUNDARY OF PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
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</tr>
<tr>
<td>Aut Mori</td>
<td>Aut Mō'ri</td>
<td>} Either conquer or die.</td>
</tr>
<tr>
<td>Aut Vincere</td>
<td>Aut Vīν' cē-rē</td>
<td>The descent of a Hindu deity.</td>
</tr>
<tr>
<td>Avatar</td>
<td>Ā'văr-lăr</td>
<td>}</td>
</tr>
<tr>
<td>Avris</td>
<td>Ā'vīs</td>
<td>Self-evident truth.</td>
</tr>
<tr>
<td>Axiom</td>
<td>Ā'kī-s-um</td>
<td>An affirmative vote.</td>
</tr>
<tr>
<td>Aye</td>
<td>Ā'</td>
<td>Agnon, Ajoun.</td>
</tr>
<tr>
<td>Aynon</td>
<td>Ā'y'nōn</td>
<td>Solomon's Captain of the Guards.</td>
</tr>
<tr>
<td>Assar Đầu</td>
<td>Ā-sā'-rā'</td>
<td>&quot;Scapegoat,&quot; the demon of dry places.</td>
</tr>
<tr>
<td>Assael</td>
<td>Ā-sā'-sel</td>
<td>Be-a’lim. Master.</td>
</tr>
<tr>
<td>Baal</td>
<td>Ba’ål</td>
<td>Son of grief.</td>
</tr>
<tr>
<td>Baana</td>
<td>Bā-an’ā</td>
<td>Gate of Bel. A kingdom.</td>
</tr>
<tr>
<td>Babylon</td>
<td>Bāb’e-lon</td>
<td>The pastoral staff carried by a bishop.</td>
</tr>
<tr>
<td>Bactylia</td>
<td>Bāc’tīl’-ē’ā</td>
<td>See Baphomet.</td>
</tr>
<tr>
<td>Baculus</td>
<td>Bā’kū-lus</td>
<td>Guardian of the sacred ark.</td>
</tr>
<tr>
<td>Bafomet</td>
<td>Bāfōm-mēt</td>
<td>A canopy supported by pillars.</td>
</tr>
<tr>
<td>Baguikal</td>
<td>Bā’gūl-kāl</td>
<td>A ribbon worn from shoulder to hip.</td>
</tr>
<tr>
<td>Baldachin</td>
<td>Bāl’dā-chīn</td>
<td>A medicinal gum.</td>
</tr>
<tr>
<td>Baldrie</td>
<td>Bāl’drik</td>
<td>Joseph Balsamo. See Capiatro.</td>
</tr>
<tr>
<td>Balm</td>
<td>Bām</td>
<td>The support of a stair-rail.</td>
</tr>
<tr>
<td>Balsamo</td>
<td>Bāl’sa-mō</td>
<td>A Captain of Guards.</td>
</tr>
<tr>
<td>Baluster</td>
<td>Bāl’us-ter</td>
<td>An imaginary idol or symbol.</td>
</tr>
<tr>
<td>Banacás</td>
<td>Bān’ā-kās</td>
<td>A Captain of Guards.</td>
</tr>
<tr>
<td>Baphomet</td>
<td>Bāfō-mēt</td>
<td>A father’s son. Son of Abba or not Bār-ba’r-ōu. [father]</td>
</tr>
<tr>
<td>Barabbas</td>
<td>Bā-rāb’bās</td>
<td>Bearded Brothers.</td>
</tr>
<tr>
<td>Barbarous</td>
<td>Bār’bā-rūs</td>
<td>Son of Commandment.</td>
</tr>
<tr>
<td>Bartholomai Fratres</td>
<td>Bār-bō’l Frā’tres</td>
<td>Augustin Barruel.</td>
</tr>
<tr>
<td>Bar Mistasvah</td>
<td>Bār Mīt’ā-vah</td>
<td>Fragrant, spicy. [laws.</td>
</tr>
<tr>
<td>Barruel, Abbé</td>
<td>Bar’rūel, Ab’bē</td>
<td>Court-room for administration of A voice from the Shekinah.</td>
</tr>
<tr>
<td>Basemoth</td>
<td>Bās’mōth</td>
<td>To be with God.</td>
</tr>
<tr>
<td>Basilica</td>
<td>Bā-sīl’-ī-ch</td>
<td>To carry.</td>
</tr>
<tr>
<td>Bath Kol</td>
<td>Bāth Kōl</td>
<td>Bō-ēh’āne.</td>
</tr>
<tr>
<td>Bee Macheh</td>
<td>Bē-e Mā-kē’-ē</td>
<td>A war banner.</td>
</tr>
<tr>
<td>Beaucenifer</td>
<td>Beau-ōn’-ī-ter</td>
<td>Not Be-gawn’.</td>
</tr>
<tr>
<td>Beaucme</td>
<td>Beau’s-e-ānt</td>
<td>King of Babylon.</td>
</tr>
<tr>
<td>Begone</td>
<td>Beg’ōn</td>
<td>A contraction of Baal.</td>
</tr>
<tr>
<td>Bel</td>
<td>Bēl</td>
<td>The Baal of Scripture.</td>
</tr>
<tr>
<td>Belenus</td>
<td>Bē-lē’nūs</td>
<td>One of the Princes of Solomon.</td>
</tr>
<tr>
<td>Belshahar</td>
<td>Bel-es’hā-sar</td>
<td>One of the Princes of Solomon.</td>
</tr>
<tr>
<td>Belus</td>
<td>Bē-lūs</td>
<td>The Baal of Scripture.</td>
</tr>
<tr>
<td>Benac</td>
<td>Bē-nāko</td>
<td>See Maccenas.</td>
</tr>
<tr>
<td>Benai</td>
<td>Bē-na’l</td>
<td>The Intelligent God.</td>
</tr>
<tr>
<td>Benelkar</td>
<td>Bēn’el-kēr</td>
<td>One of the Princes of Solomon.</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Bēn’jā-min</td>
<td>Youngest son of Jacob.</td>
</tr>
<tr>
<td>Benkhirim</td>
<td>Bēn-ku’rīm</td>
<td>Free since birth.</td>
</tr>
<tr>
<td>Benyah</td>
<td>Bēn’yāh</td>
<td>The son of Jah.</td>
</tr>
<tr>
<td>Bereth</td>
<td>Bē-rēth</td>
<td>Alliance.</td>
</tr>
<tr>
<td>Beryl</td>
<td>Bēr’il</td>
<td>Chrysolite, topaz.</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>Beth’ē-em</td>
<td>Literally, Place of food. Of Judah.</td>
</tr>
<tr>
<td>Words of Durable Pronunciation</td>
<td>Masonic Pronunciation</td>
<td>Notations</td>
</tr>
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</tr>
<tr>
<td>Beyele</td>
<td>Bey’er-le</td>
<td>François Louis de Beyerle.</td>
</tr>
<tr>
<td>Beyond</td>
<td>Be-yond</td>
<td>Not Be-yond’.</td>
</tr>
<tr>
<td>Bessel</td>
<td>Be-sel</td>
<td>A builder of the Ark of the Covenant.</td>
</tr>
<tr>
<td>Biemrat</td>
<td>Bi-em’ra-at</td>
<td>Not Bi-em’rat.</td>
</tr>
<tr>
<td>Bina</td>
<td>B’na</td>
<td>The mother of understanding.</td>
</tr>
<tr>
<td>Biant</td>
<td>B’ant</td>
<td>Not B’ant.</td>
</tr>
<tr>
<td>Bles</td>
<td>Bles</td>
<td>Not Bles.</td>
</tr>
<tr>
<td>Bocas</td>
<td>Bo’s</td>
<td>Literally, fleetness, strength.</td>
</tr>
<tr>
<td>Bochim</td>
<td>Bo’chim</td>
<td>Bo’kim. The weepers.</td>
</tr>
<tr>
<td>Boeber</td>
<td>Bo’ber</td>
<td>Johann Boeber.</td>
</tr>
<tr>
<td>Boehmen</td>
<td>Bo’hmen</td>
<td>Jacob Boehmen.</td>
</tr>
<tr>
<td>Bona</td>
<td>Bo-na</td>
<td>Bo-na’m.</td>
</tr>
<tr>
<td>Bone</td>
<td>Bo’ne</td>
<td>Boneh, a builder.</td>
</tr>
<tr>
<td>Bosnian</td>
<td>Bo-s’o-nian</td>
<td>Fourth Degree of African Architects.</td>
</tr>
<tr>
<td>Bourne</td>
<td>Bo’urn</td>
<td>Bound, limit.</td>
</tr>
<tr>
<td>Brain</td>
<td>Brain</td>
<td>Corruption of Brahman.</td>
</tr>
<tr>
<td>Brethren</td>
<td>Breth’ren</td>
<td>Not Breth’er-en.</td>
</tr>
<tr>
<td>Buddha</td>
<td>Bu’dá</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Buh</td>
<td>Búh</td>
<td>A corruption of the word Bel.</td>
</tr>
<tr>
<td>Buhle</td>
<td>Bühle</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Bull</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>Byblos</td>
<td>Byb’los</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Byzantine</td>
<td>Bi-an-tin</td>
<td>An art from the days of Constantine.</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>
</tr>
<tr>
<td>Cabala</td>
<td>Ca-ba-la</td>
<td>Kabbala. Mystical philosophy or Dry, sandy. [theosophy of Jews.</td>
</tr>
<tr>
<td>Cabridius</td>
<td>Ca-bri-de-us</td>
<td>A man’s reasonable ability.</td>
</tr>
<tr>
<td>Cable-tow</td>
<td>Ca-ble-tow</td>
<td>A district containing twenty cities.</td>
</tr>
<tr>
<td>Cabul</td>
<td>Ca-bul</td>
<td>Peace, power, wisdom.</td>
</tr>
<tr>
<td>Caduceus</td>
<td>Ca’du-ce-us</td>
<td>A builder of walls.</td>
</tr>
<tr>
<td>Cementarius</td>
<td>Ca-men-ta-ri-us</td>
<td>A Masonic charistam.</td>
</tr>
<tr>
<td>Cagliostro</td>
<td>Ca-gli-os-tro</td>
<td>Sheets of paper or parchment fastened together.</td>
</tr>
<tr>
<td>Cahier</td>
<td>Ca-hier</td>
<td>Heaps of stones of a conical form.</td>
</tr>
<tr>
<td>Calmar</td>
<td>Ca-mar</td>
<td>Military Order, instituted 1158.</td>
</tr>
<tr>
<td>Calatrava</td>
<td>Ca-lar’ta-va</td>
<td>A sultan of Egypt about 1110.</td>
</tr>
<tr>
<td>Callide</td>
<td>Ca-lid</td>
<td>Noted Grecian artist.</td>
</tr>
<tr>
<td>Callimachus</td>
<td>Ca-lim’ak-us</td>
<td>Tranquil, serene.</td>
</tr>
<tr>
<td>Calm</td>
<td>Kám</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Cama</td>
<td>Ka’m</td>
<td>Descendants of Camaan.</td>
</tr>
<tr>
<td>Canaanite</td>
<td>Ka-nan-tite</td>
<td>A branched candlestick.</td>
</tr>
<tr>
<td>Candelabra</td>
<td>Ka-nel-’a-brá</td>
<td>A projecting block or bracket.</td>
</tr>
<tr>
<td>Cantilever</td>
<td>Can’-ti-le-ver</td>
<td>Pertain to Chapter.</td>
</tr>
<tr>
<td>Capet</td>
<td>Ka-pet</td>
<td>The name of a star.</td>
</tr>
<tr>
<td>Capetian</td>
<td>Ka-pet’-ian</td>
<td>A Zodiacal sign, the Goat.</td>
</tr>
<tr>
<td>Capuchin</td>
<td>Ca-pu-chin</td>
<td>A monk of the Order of St. Francis.</td>
</tr>
<tr>
<td>Carvan</td>
<td>Ka-ran</td>
<td>Not Ka-ran. Company of mer-</td>
</tr>
<tr>
<td>Carbonarism</td>
<td>Ca-ró-nar-ism</td>
<td>A secret society of Italy. [chanted.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
<td>Carbuncle</td>
<td>Kārˈbun-kəl</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Carmel</td>
<td>Kārˈme:l</td>
<td>Literally, a fruitful place.</td>
</tr>
<tr>
<td>Caryatides</td>
<td>Kɑrˈe-ətɨ-dəs</td>
<td>The women of Caryae.</td>
</tr>
<tr>
<td>Casmaran</td>
<td>Kɑsˈmɑr-ən</td>
<td>The angel of air.</td>
</tr>
<tr>
<td>Catacombs</td>
<td>Kɑtˈs-kɑm-bəz</td>
<td>A cave for the burial of the dead.</td>
</tr>
<tr>
<td>Catechumen</td>
<td>Kɑtˈe-chə-men</td>
<td>A novice in religious rites.</td>
</tr>
<tr>
<td>Cathari</td>
<td>Kɑthˈa-rə</td>
<td>[turly. Italian heretical society, 12th cen-</td>
</tr>
<tr>
<td>Cement</td>
<td>Semˈɛnt or Sɛ-mɛntˈ</td>
<td>The noun. The bond of union.</td>
</tr>
<tr>
<td>Cement</td>
<td>Sɛ-mɛntˈ</td>
<td>The verb. To bind together.</td>
</tr>
<tr>
<td>Cemetery</td>
<td>Semˈɛ-tɛr-ə</td>
<td>A place of burial. [menta.</td>
</tr>
<tr>
<td>Cenephorus</td>
<td>Cɛnˈɛ-phə-rəs</td>
<td>Officer in charge of sacred imple-</td>
</tr>
<tr>
<td>Centalline</td>
<td>Cɛnˈtə-lɪn</td>
<td>A mystical society of 19th century.</td>
</tr>
<tr>
<td>Censor</td>
<td>Sɛnˈsər</td>
<td>An incense cup or vase.</td>
</tr>
<tr>
<td>Cephas</td>
<td>Sɛpˈnəz</td>
<td>A Syrian name. Literally, a stone.</td>
</tr>
<tr>
<td>Ceres</td>
<td>Sɛˈrəs</td>
<td>The goddess of corn.</td>
</tr>
<tr>
<td>Ceridwen</td>
<td>Cɛˈrɪd-wən</td>
<td>The Isis of the Druids.</td>
</tr>
<tr>
<td>Cerneau</td>
<td>Ċerˈnəu</td>
<td>Ċerˈno.</td>
</tr>
<tr>
<td>Cerulean</td>
<td>Sɛˌruˈle-an</td>
<td>The color of the sky.</td>
</tr>
<tr>
<td>Chaldea</td>
<td>Chɑlˈdɛə</td>
<td>A country along the Euphrates and</td>
</tr>
<tr>
<td>Chalice</td>
<td>Chɑlˈɪs</td>
<td>A cup or bowl. [Tigris rivers.</td>
</tr>
<tr>
<td>Chamber</td>
<td>Chɑmˈbər</td>
<td>An enclosed place.</td>
</tr>
<tr>
<td>Chaos</td>
<td>Kɑˈsəz</td>
<td>Not Kɑˈssə. A confused mass.</td>
</tr>
<tr>
<td>Chapeau</td>
<td>Chɑˈpə 등의</td>
<td>Shɑpˈo.</td>
</tr>
<tr>
<td>Chapiters</td>
<td>Chɑpˈɪ-tər-s</td>
<td>The capital of a column.</td>
</tr>
<tr>
<td>Chastiment</td>
<td>Chɑˈstɪˌmɛnt</td>
<td>A sect in the time of the Maccabees.</td>
</tr>
<tr>
<td>Chasm</td>
<td>Kɑz-m</td>
<td>Not Kɑˈzəm. A void space.</td>
</tr>
<tr>
<td>Chastastier</td>
<td>Chɑˈtɑn-teɾ</td>
<td>Benedict Chastastier.</td>
</tr>
<tr>
<td>Chasuble</td>
<td>Chɑzˈu-bəl</td>
<td>An outer dress in imitation of the</td>
</tr>
</tbody>
</table>
| Chefˈdˌœuvre                    | Shevˈtər-
<p>| Cherubism                       | Chɛrˈu-bɪzm                 | Roman toga. |
| Chesor                          | Chɛˈsəd                        | Literally, those held fast. |
| Cheshvan                        | Chɛʃˈvən                       | Signifying mercy. |
| Cheth                           | Chɛˈθℎ                         | A city of Palestine. |
| Chibbelum                       | Chibˈbə-lʊm                    | A worthy Mason. [carpenter. |
| Chiseled                        | Chɪˈzɛl                      | An instrument used by a mason or |
| Chivalry                        | Shivˈəlɪ-rɪk                       | Pertaining to chivalry. |
| Chocmah                         | Chɔkˈmɑh                      | Heb., Wisdom. |
| Chirna                          | Kriʃˈnə                       | The Hindu God. |
| Chrysolite                      | Kriˈs-o-lɪtɛ                   | A stone in the breastplate. |
| Cladestine                      | Klɑdˌdɛstɪn                    | Illegal. |
| Cleche                          | Klɛɛtʃ                        | A cross charged with another cross. |
| Clothed                         | Kləʊt̬d                      | Invested with rainment. |
| Cochliens                       | Kɔklɪˌeəs                     | A winding staircase. |
| Coetus                          | Kɔˈe-təz                      | An assembly. |
| Coexist                         | Kɔ-o-sɪət su̯                        | Living at the same time. |
| Coffin                          | Kɔfˈɪn                       | Not Kɔfˈɪn. Casket for the dead. |
| Cognisant                       | Kɔnˈɪ-sənt                       | Within the knowledge. |
| Collation                       | Kɔlˌə-shən                      | Not Kɔlˌə-shən. Luncheon. |</p>
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION</th>
<th>PROPER MASONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collocatio</td>
<td>Col'lo-kā'zi-o</td>
<td>Col-lo-kā'sheo.</td>
</tr>
<tr>
<td>Column</td>
<td>Kol'um</td>
<td>Not Kol'yoəm. A pillar.</td>
</tr>
<tr>
<td>Comment</td>
<td>Kom'ment</td>
<td>To explain, to expound.</td>
</tr>
<tr>
<td>Commiserate</td>
<td>Kom-mis'ər-ət</td>
<td>Compassion for, to pity.</td>
</tr>
<tr>
<td>Compagnon</td>
<td>Kom-pān'ən</td>
<td>A French term for Fellow-Craft.</td>
</tr>
<tr>
<td>Composite</td>
<td>Kom-pōs'ət</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Conceal</td>
<td>Kon'klāv</td>
<td>An assemblage of Templars.</td>
</tr>
<tr>
<td>Condemmer</td>
<td>Kon-dem'ner</td>
<td>Not Kon-dem'ner. One who censures.</td>
</tr>
<tr>
<td>Con detects</td>
<td>Kon-dō'len's</td>
<td>Not Kon'dō-lence. Sympathy.</td>
</tr>
<tr>
<td>Confidant</td>
<td>Kon-fid'ant</td>
<td>Not Kon'f-dant. A bosom friend.</td>
</tr>
<tr>
<td>Consistory</td>
<td>Kon-sis'τo-ry</td>
<td>An assemblage of brethren of the R.</td>
</tr>
<tr>
<td>Consummatus</td>
<td>Kon'sum-mā'tum</td>
<td>It is finished. [Secret.</td>
</tr>
<tr>
<td>Conspiracy</td>
<td>Kon-spri's-əzł</td>
<td>A combination for evil purpose.</td>
</tr>
<tr>
<td>Constans</td>
<td>Kon'stants</td>
<td>Unwavering, constant.</td>
</tr>
<tr>
<td>Contemplating</td>
<td>Kon'tem-plā-ting</td>
<td>Looking around carefully on all sides.</td>
</tr>
<tr>
<td>Convocation</td>
<td>Kon've-ək'shun</td>
<td>An assemblage of Royal Arch Masons.</td>
</tr>
<tr>
<td>Corde Gladio Potens</td>
<td>Kör'dā glā'di-o pō'tēms</td>
<td>Powerful in heart and with the sword.</td>
</tr>
<tr>
<td>Cordon</td>
<td>Kör'don</td>
<td>A ribbon of honor.</td>
</tr>
<tr>
<td>Corybantes</td>
<td>Kōr'bi-ban'tes</td>
<td>Rites in honor of Atys.</td>
</tr>
<tr>
<td>Costume</td>
<td>Kōs'tūm</td>
<td>A manner of dress.</td>
</tr>
<tr>
<td>Cotyto</td>
<td>Kō-tē'tō</td>
<td>Mysteries of. Rites of the Bona Dea.</td>
</tr>
<tr>
<td>Coutos</td>
<td>Kōt'ōs</td>
<td>John Courios.</td>
</tr>
<tr>
<td>Cowver</td>
<td>Kōv'vər</td>
<td>Kō'v'vər.</td>
</tr>
<tr>
<td>Covenant</td>
<td>Kō-və-nant</td>
<td>An agreement, a contract.</td>
</tr>
<tr>
<td>Cowans</td>
<td>Kōw'əns</td>
<td>Pretenders, dry dikers, intruders.</td>
</tr>
<tr>
<td>Cowls</td>
<td>Kōw'λs</td>
<td>The hood of the mantle.</td>
</tr>
<tr>
<td>Crata Repoa</td>
<td>Krā'tə Re-po'ə</td>
<td>An Egyptian rite of seven degrees.</td>
</tr>
<tr>
<td>Credence</td>
<td>Krē'dence</td>
<td>Not Krē'dence. Reliance on evidence.</td>
</tr>
<tr>
<td>Cresset</td>
<td>Krē'sset</td>
<td>Symbol of Light and Truth, open lamp.</td>
</tr>
<tr>
<td>Crete</td>
<td>Krē'te</td>
<td>An island in the Mediterranean.</td>
</tr>
<tr>
<td>Cromiech</td>
<td>Krō-mib'ch</td>
<td>A large stone resting on two or more stones.</td>
</tr>
<tr>
<td>Crosser</td>
<td>Krō'shər</td>
<td>The staff of the Freiate.</td>
</tr>
<tr>
<td>Crotona</td>
<td>Krō-tō'nə</td>
<td>A city of Greek colonists in Italy.</td>
</tr>
<tr>
<td>Crypte</td>
<td>Krōp'tē</td>
<td>Pertaining to Royal and Select Masonry.</td>
</tr>
<tr>
<td>Cruc Annate</td>
<td>Krūk an-ən'ət</td>
<td>The cross with a handle.</td>
</tr>
<tr>
<td>Cum Civit</td>
<td>Küm Stiv</td>
<td>]Sonry.</td>
</tr>
<tr>
<td>Cupola</td>
<td>Kū'pō-la</td>
<td>Arise and kneel.</td>
</tr>
<tr>
<td>Curetes</td>
<td>Kū-rē'təs</td>
<td>Priests of ancient Crete.</td>
</tr>
<tr>
<td>Custos Areani</td>
<td>Kūs'ə tên Ar-ərə'nə</td>
<td>The guardian of the treasury.</td>
</tr>
<tr>
<td>Cynocephalus</td>
<td>Cyn'o-cẹf'phə-lūs</td>
<td>Figure of a man with head of a dog.</td>
</tr>
<tr>
<td>Cynosure</td>
<td>Cin'ən̈-shōr</td>
<td>The center of attraction.</td>
</tr>
<tr>
<td>Cyrene</td>
<td>Cin'ən̈-nə</td>
<td>Ancient city of North Africa.</td>
</tr>
<tr>
<td>Cyrus</td>
<td>Si'rūs</td>
<td>A King of Persia.</td>
</tr>
<tr>
<td>Dahir</td>
<td>Dā-bər</td>
<td>Most sacred.</td>
</tr>
<tr>
<td>Dactyl</td>
<td>Dāk'tyl</td>
<td>Priests of Cybele.</td>
</tr>
<tr>
<td>Daduchos</td>
<td>Dā'du-chōs</td>
<td>A torch-bearer.</td>
</tr>
<tr>
<td>WORDS OF DOUBLTUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Dedalus</td>
<td>Ded’-a-lus</td>
<td>A famous artist and mechanician.</td>
</tr>
<tr>
<td>Dais</td>
<td>Dâ’-is</td>
<td>A canopy.</td>
</tr>
<tr>
<td>Dambool</td>
<td>Dân’-bool</td>
<td>Rock temple of Buddhists of Ceylon.</td>
</tr>
<tr>
<td>Dao</td>
<td>Dâ’-o</td>
<td>From Daer, to shine.</td>
</tr>
<tr>
<td>Daraktel</td>
<td>Dâ’-râ’-kelt’</td>
<td>By direction of God.</td>
</tr>
<tr>
<td>Darius</td>
<td>Dâ’-r’-us</td>
<td>A King of Persia. [Moses.</td>
</tr>
<tr>
<td>Dathan</td>
<td>Dâ’-than</td>
<td>A Reubenite who revolted against Michel François Dazard.</td>
</tr>
<tr>
<td>Dazard</td>
<td>Dâ’-zârd.</td>
<td>[the sun.</td>
</tr>
<tr>
<td>Decrept</td>
<td>De-crep’-t</td>
<td>Wasted by age.</td>
</tr>
<tr>
<td>Detsell</td>
<td>Dâ’-is’e’il</td>
<td>Southward, following the course of Joseph Jérôme François.</td>
</tr>
<tr>
<td>Delalande</td>
<td>Dâ’-la’-lan’dé</td>
<td>François H. Stanislaus Delaunay.</td>
</tr>
<tr>
<td>Delanuy</td>
<td>Dâ’-la’-nâ’y</td>
<td>Marked, described.</td>
</tr>
<tr>
<td>Delineated</td>
<td>De-lin’e-a-ted</td>
<td>Greek name of Ceres.</td>
</tr>
<tr>
<td>Delta</td>
<td>Del’-ê</td>
<td>Fourth letter of Greek alphabet.</td>
</tr>
<tr>
<td>Demeter</td>
<td>Dê’-me’-ter</td>
<td>Greek name of Ceres.</td>
</tr>
<tr>
<td>Demit</td>
<td>De-mît’</td>
<td>Release.</td>
</tr>
<tr>
<td>Denderah</td>
<td>Dên-dê’-rëth</td>
<td>A ruined town of Upper Egypt.</td>
</tr>
<tr>
<td>Depths</td>
<td>Depths</td>
<td>Not Deps nor Debths. Profundity.</td>
</tr>
<tr>
<td>Derogate</td>
<td>Dê’-rô-gâ’të</td>
<td>degrade.</td>
</tr>
<tr>
<td>Desaguiers</td>
<td>Dê’-sa-â’-l’ëra</td>
<td>John Theophilus Desaguiers.</td>
</tr>
<tr>
<td>Design</td>
<td>Des’-ân’</td>
<td>A preliminary sketch.</td>
</tr>
<tr>
<td>Dessert</td>
<td>Des’ser’</td>
<td>The last course of a feast.</td>
</tr>
<tr>
<td>Deuchar Charters</td>
<td>Dë’-chôr’ Chârter’e</td>
<td>Working warrants.</td>
</tr>
<tr>
<td>Deus Meumque Jus</td>
<td>Dë’-us Më’-më’-que Jus</td>
<td>God and my right.</td>
</tr>
<tr>
<td>Devor</td>
<td>Dë’-voir</td>
<td>Dë’-vôa.</td>
</tr>
<tr>
<td>Dew</td>
<td>Dô’</td>
<td>Atmospheric moisture.</td>
</tr>
<tr>
<td>Diesel</td>
<td>Dë’-së’-âl’</td>
<td>A Druidic term.</td>
</tr>
<tr>
<td>Dieu et mon Droit</td>
<td>Dieu êt mon Droit</td>
<td>Dieu et mon droit.</td>
</tr>
<tr>
<td>Dieu le Veut</td>
<td>Dieu le Vëut</td>
<td>Dieu le Veu-t.</td>
</tr>
<tr>
<td>Different</td>
<td>Dif’-fer-ent</td>
<td>Not Diff. Distinct, separate.</td>
</tr>
<tr>
<td>Dionysian</td>
<td>Dr’-ô-nyß’-lan.</td>
<td>Celebrations by which the years were numbered.</td>
</tr>
<tr>
<td>Dionysus</td>
<td>Dr’-ô-nyß’-us</td>
<td>Greek name of Bacchus.</td>
</tr>
<tr>
<td>Diplomais</td>
<td>Dî’-pô’-ma’</td>
<td>Not Dî-pô’-ma. A sealed writing.</td>
</tr>
<tr>
<td>Dialodge</td>
<td>Dî’-lô’dge’</td>
<td>To drive from a place of rest.</td>
</tr>
<tr>
<td>Dissolvy</td>
<td>Dî’-soł’-vë’</td>
<td>Faithless.</td>
</tr>
<tr>
<td>Dissolvent</td>
<td>Dî’-soł’-vë’</td>
<td>Separation into component parts.</td>
</tr>
<tr>
<td>District</td>
<td>Dî’-strëkt</td>
<td>A portion of territory.</td>
</tr>
<tr>
<td>Dit</td>
<td>Dî’ô</td>
<td>The &quot;Shining Light of Heaven.&quot;</td>
</tr>
<tr>
<td>Distest</td>
<td>Dî’-vëst’</td>
<td>Deprive of, remove.</td>
</tr>
<tr>
<td>Divulge</td>
<td>Dî’-vul’</td>
<td>To make publicly known.</td>
</tr>
<tr>
<td>Domino Deus Mens</td>
<td>Dôm’-l’-ô Dâ’-us Më’-us</td>
<td>O Lord, my God.</td>
</tr>
<tr>
<td>Domitian</td>
<td>Dô-mi-ti-an</td>
<td>A Roman Emperor.</td>
</tr>
<tr>
<td>Donats</td>
<td>Dôn’-êt’as</td>
<td>Wearers of the demi-cross.</td>
</tr>
<tr>
<td>Doric</td>
<td>Dô’-rik</td>
<td>An order in Architecture.</td>
</tr>
<tr>
<td>Both</td>
<td>Dôth’</td>
<td>Not Dôth. Third person of do.</td>
</tr>
<tr>
<td>Drachmas</td>
<td>Drâk’-më’</td>
<td>A coin, a weight.</td>
</tr>
<tr>
<td>Drasseke</td>
<td>Drâ’-së’-ke’</td>
<td>Johann Heinrich Bernhardt Drasseke.</td>
</tr>
<tr>
<td>Druid</td>
<td>Drô’-dë’</td>
<td>A Celtic priest.</td>
</tr>
<tr>
<td>Druses</td>
<td>Drô’-sô’</td>
<td>A sect of religionists in Syria.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------------------------------</td>
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</tr>
<tr>
<td>Dusad</td>
<td>Dus’ad</td>
<td>Number two in Pythagorean system.</td>
</tr>
<tr>
<td>Due Guard</td>
<td>Dù’ Gàrd</td>
<td>Mode of recognition.</td>
</tr>
<tr>
<td>Dupaty</td>
<td>Du’pè’ty</td>
<td>Louis Emanuel Charles M. Dupaty.</td>
</tr>
<tr>
<td>Dyaus</td>
<td>Dy’aus</td>
<td>Sanskrit for sky. Bright, exalted.</td>
</tr>
<tr>
<td>Dyena Sore</td>
<td>Dy’è-nà So-rè</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>Eb’èl</td>
<td>Literally, bare. Son of Sobel.</td>
</tr>
<tr>
<td>Eban Bohan</td>
<td>Eb’àn Bò’hàn</td>
<td>A witness stone set up by Bohan.</td>
</tr>
<tr>
<td>Eblis</td>
<td>Eb’lis</td>
<td>Arabic for Prince of Apostate Angels.</td>
</tr>
<tr>
<td>Ecbatanas</td>
<td>Èk’bà’tà’sà</td>
<td>Capital of Media.</td>
</tr>
<tr>
<td>Ecosells</td>
<td>È’kò’esèlìs</td>
<td>È’kò-esèlìs.</td>
</tr>
<tr>
<td>Ecosiasm</td>
<td>È’kò-esèsm</td>
<td>A witness stone set up by Bohan.</td>
</tr>
<tr>
<td>Edictas</td>
<td>È’dikètì</td>
<td>Decrees by an authority.</td>
</tr>
<tr>
<td>Eheya</td>
<td>È-hè’yèh</td>
<td>I am that I am.</td>
</tr>
<tr>
<td>Elai beni almanah</td>
<td>Èl’è-là bë-nè È-là-mà’ñàh</td>
<td>Third Degree A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Elichanan</td>
<td>Èl-chàn’èn</td>
<td>Èl-chàn’èn.</td>
</tr>
<tr>
<td>Eleazar</td>
<td>Èl-e’è-zàr</td>
<td>Son of Aaron.</td>
</tr>
<tr>
<td>Electa</td>
<td>Èlèk’tè</td>
<td>An eminence woman of Judea.</td>
</tr>
<tr>
<td>Eleemosynary</td>
<td>Èl-e’èmò-sìèn-rè</td>
<td>Relating to charity.</td>
</tr>
<tr>
<td>Eleham</td>
<td>Èl’è-hèm</td>
<td>See Elichanan.</td>
</tr>
<tr>
<td>Elephants</td>
<td>Èl’è-phèn’tè</td>
<td>Ancient temple in Gulf of Bombay.</td>
</tr>
<tr>
<td>Eleuvalian</td>
<td>Èl’è-ù-vèlàn’èn</td>
<td>Mysteries of ancient Athenian religion.</td>
</tr>
<tr>
<td>Elcus</td>
<td>Èl’è-cùs</td>
<td>An ancient Grecian city.</td>
</tr>
<tr>
<td>Eliaaaph</td>
<td>Èl-è’i’a’èf</td>
<td>Èl’è’i’a’èf.</td>
</tr>
<tr>
<td>Elilophph</td>
<td>Èl’èl’i’èf’èf’èph</td>
<td>A Levite.</td>
</tr>
<tr>
<td>Eliloom</td>
<td>Èl’èl’o’ùm</td>
<td>One of Solomon's secretaries.</td>
</tr>
<tr>
<td>El Shaddai</td>
<td>Èl Shàddà-dà-sì</td>
<td>The Creator.</td>
</tr>
<tr>
<td>Elu</td>
<td>Èl’u</td>
<td>The second name of God in the Bible.</td>
</tr>
<tr>
<td>Elu</td>
<td>Èl’ù</td>
<td>See Elus.</td>
</tr>
<tr>
<td>Elus</td>
<td>Èl’ès</td>
<td>Twelfth civil month of Jewish year.</td>
</tr>
<tr>
<td>Elysium</td>
<td>Èl’è-li’ùm</td>
<td>Elected.</td>
</tr>
<tr>
<td>Emeritus</td>
<td>Èm’è-mèt’ètìs</td>
<td>A place of happiness.</td>
</tr>
<tr>
<td>Emeth</td>
<td>Èm’è-mètì</td>
<td>One who has served out his time.</td>
</tr>
<tr>
<td>Emnab</td>
<td>Èm’è-mèn’èbì</td>
<td>Integrity, fidelity, firmness.</td>
</tr>
<tr>
<td>Emnunah</td>
<td>Èm’è-nò’ènìì</td>
<td>An Arabic counselor.</td>
</tr>
<tr>
<td>Enmurean</td>
<td>Èm’è-mùr’ènìì</td>
<td>Fidelity, truth.</td>
</tr>
<tr>
<td>Emunah</td>
<td>Èm’è-ùnìì</td>
<td>The highest Heaven.</td>
</tr>
<tr>
<td>Encyclicl</td>
<td>Èn’è-cy’élì’èlì’èlì’èlì’èlì’èlì</td>
<td>Fidelity to one's promises.</td>
</tr>
</tbody>
</table>
| En familie                      | Èn fà-mèl’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èlì’èl
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION</th>
<th>MASONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Epopt</td>
<td>E'pöpt</td>
<td>An eye-witness.</td>
</tr>
<tr>
<td>Eques</td>
<td>E'quës</td>
<td>Signifying knight.</td>
</tr>
<tr>
<td>Equitas</td>
<td>E'kwit-tas</td>
<td>Equity.</td>
</tr>
<tr>
<td>Eranol</td>
<td>E'rë-no'yë</td>
<td>Friendly societies among the Greeks.</td>
</tr>
<tr>
<td>Erica</td>
<td>E'rë-ca</td>
<td>A sacred plant among the Egyptians.</td>
</tr>
<tr>
<td>Erosch</td>
<td>A-ro'ësh</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-rë-tum</td>
<td>An error in writing.</td>
</tr>
<tr>
<td>Esar Haddon</td>
<td>E'sar Hadd'on</td>
<td>A king of Assyria.</td>
</tr>
<tr>
<td>Esoteric</td>
<td>E's-o-'të-ro</td>
<td>That which is taught to a select few.</td>
</tr>
<tr>
<td>Esperance</td>
<td>E's-parënse</td>
<td>E's-parënse.</td>
</tr>
<tr>
<td>Esquire</td>
<td>E-skwar'</td>
<td>An armor-bearer.</td>
</tr>
<tr>
<td>Esmir</td>
<td>E's'mir</td>
<td>The Hebrew number twenty.</td>
</tr>
<tr>
<td>Esther</td>
<td>E's-ter</td>
<td>Wife of King Ahasuerus.</td>
</tr>
<tr>
<td>Ethanim or Tshri</td>
<td>E'thid-nim</td>
<td>The seventh Hebrew month.</td>
</tr>
<tr>
<td>Euomplus</td>
<td>E-u-üm'plës</td>
<td>A king of Elesia.</td>
</tr>
<tr>
<td>Eunuch</td>
<td>E-un'ch</td>
<td>Prohibited candidates.</td>
</tr>
<tr>
<td>Eureka</td>
<td>U-rë'ka</td>
<td>I have found it.</td>
</tr>
<tr>
<td>European</td>
<td>U-rë-pë'ë-an</td>
<td>Relating to Europe.</td>
</tr>
<tr>
<td>Evasles, Secte des</td>
<td>E-va-les, Sëct-e déz</td>
<td>2d Degree in the Druidical system.</td>
</tr>
<tr>
<td>Evers</td>
<td>E-ver'ës</td>
<td>Secret orders similar to the Illuminati.</td>
</tr>
<tr>
<td>Exalt</td>
<td>E-ga-sëlt</td>
<td>Knights of. A military order.</td>
</tr>
<tr>
<td>Examine</td>
<td>E-ga-sam'ën</td>
<td>To elevate.</td>
</tr>
<tr>
<td>Example</td>
<td>E-ga-sam'pl</td>
<td>To be imitated.</td>
</tr>
<tr>
<td>Excalibur</td>
<td>E-gal'i-bär</td>
<td>King Arthur's famous sword.</td>
</tr>
<tr>
<td>Excellent</td>
<td>E-ga-sel-lënt</td>
<td>Admiraole.</td>
</tr>
<tr>
<td>Executive</td>
<td>E-ga-ek'ë-tëv</td>
<td>An executor of the laws.</td>
</tr>
<tr>
<td>Exempt</td>
<td>E-ga-em'të</td>
<td>Not subject.</td>
</tr>
<tr>
<td>Exist</td>
<td>E-ga-ëstë</td>
<td>The state of being.</td>
</tr>
<tr>
<td>Exordium</td>
<td>E-ga-oor'dëm</td>
<td>The introduction.</td>
</tr>
<tr>
<td>Exoteric</td>
<td>E-ga-o-të'ëric</td>
<td>Public, not secret.</td>
</tr>
<tr>
<td>Expert</td>
<td>E-ga-përt</td>
<td>An experienced person.</td>
</tr>
<tr>
<td>Expiration</td>
<td>E-ga-pë-rë-shun</td>
<td>A breathing out.</td>
</tr>
<tr>
<td>Extempore</td>
<td>E-ga-temp'ë-ro</td>
<td>Without previous study.</td>
</tr>
<tr>
<td>Exekiel</td>
<td>E-ga-ëk'i-el</td>
<td>A Hebrew prophet.</td>
</tr>
<tr>
<td>Exel</td>
<td>E-gal'ël</td>
<td>Division, separation.</td>
</tr>
</tbody>
</table>

**Familien Logen**

- Fä-mël'-ën Logen

  A family lodge, private.

**Fanjor**

- Fän'or

  Name given to the Syrian Mason.

**Faces**

- Fä'sës

  Speeches or records done up in a roll.

**Fealty**

- Fë'ëltë

  Loyalty.

**February**

- Feb'rë-o-a'-ëf

  Second month in the Calendar.

**Felt-Fax**

- Fe-lëx'-Fe-ëx'ë

  Signifying School of Thought.

**Fendeurs**

- Fënd-ëdërs

  Fän-dëtr.

**Fervency**

- Fërv'en-cëy

  Devotion.

**Feuillants**

- Feu-eël'ënts

  Feu-eël's.

**Flat Lux**

- Fë'ëlat Lux

  Let there be light.
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION</th>
<th>PROPER MIDDLE ENGLISH PRONUNCIATION</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flat Justice</td>
<td>Fra't Jūt's-ah-a</td>
<td>Let justice be done though the heav-</td>
</tr>
<tr>
<td>Rest Cealum</td>
<td>rū'st se-lūm</td>
<td>ens fall.</td>
</tr>
<tr>
<td>Fidelty</td>
<td>Fi-del't-lt</td>
<td>Faithfulness.</td>
</tr>
<tr>
<td>Fides</td>
<td>Frī'dēs</td>
<td>A Roman goddess. Faith.</td>
</tr>
<tr>
<td>Fiducial</td>
<td>Fi-dūc'al</td>
<td>Confiding trust.</td>
</tr>
<tr>
<td>Filet</td>
<td>Fil'et</td>
<td>Head-band.</td>
</tr>
<tr>
<td>Finance</td>
<td>Fi-nānse</td>
<td>Revenue of a person or state.</td>
</tr>
<tr>
<td>Forehead</td>
<td>För'ed</td>
<td>The front of the skull.</td>
</tr>
<tr>
<td>Forest</td>
<td>För'est</td>
<td>Not For'ist. A large tract of wood.</td>
</tr>
<tr>
<td>Frankincense</td>
<td>Frank'in-sense</td>
<td>An odorous resin.</td>
</tr>
<tr>
<td>Frater</td>
<td>Frā'ter</td>
<td>Latin for Brother.</td>
</tr>
<tr>
<td>Fremauror</td>
<td>Frē-maur'r</td>
<td>Fri-mourer. A builder of walls.</td>
</tr>
<tr>
<td>Frères Pontives</td>
<td>Frēres Pōn-tives</td>
<td>Frères Pōn-tives.</td>
</tr>
<tr>
<td>Friendship</td>
<td>Friend'ship</td>
<td>Personal attachment. [and cornice.</td>
</tr>
<tr>
<td>Friese</td>
<td>Frees</td>
<td>The entablature, between architrave</td>
</tr>
<tr>
<td>Fyf Fot</td>
<td>Fyf'fot</td>
<td>An ancient symbol.</td>
</tr>
<tr>
<td>Gabson</td>
<td>Ga'b'sōn</td>
<td>A high place.</td>
</tr>
<tr>
<td>Gabor</td>
<td>Ga'bor</td>
<td>Strong.</td>
</tr>
<tr>
<td>Gabriel</td>
<td>Ga'bri-el</td>
<td>An anachangel.</td>
</tr>
<tr>
<td>Gaedicke</td>
<td>Ga'ed'ike</td>
<td>Johann Christian Gādicke.</td>
</tr>
<tr>
<td>Gainshad</td>
<td>Ga'il-hād</td>
<td>A corruption of Gilead.</td>
</tr>
<tr>
<td>Gareb</td>
<td>Ga'reb</td>
<td>A Hebrew engraver. [mend.</td>
</tr>
<tr>
<td>Garimouts</td>
<td>Ga'r'mout</td>
<td>Corruption of Garimond or Gari-</td>
</tr>
<tr>
<td>Garinsus</td>
<td>Ga'r'insus</td>
<td>A standard-bearer. [prentice.</td>
</tr>
<tr>
<td>Gavel</td>
<td>Ga'v'el</td>
<td>A working tool of an Entered Ap-</td>
</tr>
<tr>
<td>Gedallah</td>
<td>Ga'dal'aḥ</td>
<td>Son of Paahur.</td>
</tr>
<tr>
<td>Gemara</td>
<td>Ga'mār'ah</td>
<td>See Talmud.</td>
</tr>
<tr>
<td>Generalissimo</td>
<td>Gen-te-al-ts'i-mō</td>
<td>Second officer in command of K. T.</td>
</tr>
<tr>
<td>Geometry</td>
<td>Ge-om's-trē</td>
<td>A science of magnitudes.</td>
</tr>
<tr>
<td>Gethsemane</td>
<td>Geth-se'ma-nā</td>
<td>A garden near Jerusalem.</td>
</tr>
<tr>
<td>Gerushon</td>
<td>Gū'r'shon</td>
<td>A son of Levi.</td>
</tr>
<tr>
<td>Ghemouli</td>
<td>Gē'mul</td>
<td>A step of the Kadosh ladder.</td>
</tr>
<tr>
<td>Ghemouli Binah Thebounah</td>
<td>Gē'mouli Br'nah Thē-bō'nah</td>
<td>Prudence in the midst of viciessi-</td>
</tr>
<tr>
<td>Gibeah</td>
<td>Gib'é-ah</td>
<td>tude. Literally, height.</td>
</tr>
<tr>
<td>Gilhilm</td>
<td>Gib'lim</td>
<td>Stonesquarer.</td>
</tr>
<tr>
<td>Gilead</td>
<td>Gib'led</td>
<td>The Syrian mountains. [edge.</td>
</tr>
<tr>
<td>Gnostics</td>
<td>Gnost'ics</td>
<td>Nō's'tics. Superior or celestialknowl-</td>
</tr>
<tr>
<td>God</td>
<td>God</td>
<td>Not Gawd.</td>
</tr>
<tr>
<td>Godfrey de St. Aldemar</td>
<td>God'fry de San Aldemar</td>
<td>One of the founders of ancient</td>
</tr>
<tr>
<td>Goethe</td>
<td>Gō'ē-thē</td>
<td>Knights Templarism.</td>
</tr>
<tr>
<td>Goetia</td>
<td>Gō'ē-tiā</td>
<td>John Wolfgang von Goethe.</td>
</tr>
<tr>
<td>Golgotha</td>
<td>Gol-go-tha</td>
<td>Go-ē'asha.</td>
</tr>
<tr>
<td>Gomel</td>
<td>Gō'mēl</td>
<td>Name given to Calvary by the Jews.</td>
</tr>
<tr>
<td>Gormogons</td>
<td>Gō'mō-gons</td>
<td>Reward.</td>
</tr>
<tr>
<td>Gomorrah</td>
<td>Gom-ō-ra</td>
<td>A society opposing Freemasonry.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION.</td>
<td>PROPER ENGLISH PRONUNCIATION.</td>
<td>NOTATIONS.</td>
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<tr>
<td>--------------------------------</td>
<td>--------------------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Gonfalon.</td>
<td>Gōn'tal-ōn'.</td>
<td>Ecclesiastical banner.</td>
</tr>
<tr>
<td>Gorgeous.</td>
<td>Gor'sh.</td>
<td>Magnificent.</td>
</tr>
<tr>
<td>Gravelot.</td>
<td>Grāv'ē-lōt.</td>
<td>One of the three ruffians.</td>
</tr>
<tr>
<td>Gub's.</td>
<td>Gīb's.</td>
<td>A ruffian in the Scottish Rite.</td>
</tr>
<tr>
<td>Guttural.</td>
<td>Gū't'ū-rāl</td>
<td>Pertaining to the throat.</td>
</tr>
<tr>
<td>Habin.</td>
<td>Hāb'in.</td>
<td>Initiate of 4th Degree, Mod. Fr. R.</td>
</tr>
<tr>
<td>Habramah.</td>
<td>Hāb'rah-māh.</td>
<td>Used only in France. [med.</td>
</tr>
<tr>
<td>Hadassah.</td>
<td>Hād'ēs-sōh.</td>
<td>Traditions handed down by Moham</td>
</tr>
<tr>
<td>Hafedha.</td>
<td>Hāf'ēd-hā.</td>
<td>Second of four gods of Arab tribe</td>
</tr>
<tr>
<td>Hall.</td>
<td>Hāl.</td>
<td>Hebrew definite article “the.”</td>
</tr>
<tr>
<td>Halle.</td>
<td>Hāl'ē.</td>
<td>Whence do you hail?</td>
</tr>
<tr>
<td>Haphtael.</td>
<td>Hāph'tā-ēl.</td>
<td>The angel of Venus.</td>
</tr>
<tr>
<td>Haupt-Hutte.</td>
<td>Hāupt-Hutte.</td>
<td>Implying a soothsayer or aruspice.</td>
</tr>
<tr>
<td>Heal.</td>
<td>Hēl.</td>
<td>To make legal.</td>
</tr>
<tr>
<td>Hecatomb.</td>
<td>Hēk'ōtām.</td>
<td>A plane figure of seven equal sides.</td>
</tr>
<tr>
<td>Hermes.</td>
<td>Hēr'mēs.</td>
<td>Literally, kindness.</td>
</tr>
<tr>
<td>Hesed.</td>
<td>He'sēd.</td>
<td>Beam of the sepulcher.</td>
</tr>
<tr>
<td>Hierophax.</td>
<td>Hī-rō-phāk's.</td>
<td>Guardian of the holy vessels and</td>
</tr>
<tr>
<td>Hiram-Abif.</td>
<td>Hīrām-Abīf.</td>
<td>A widow’s son of the tribe of Naph</td>
</tr>
<tr>
<td>Ho La Tal.</td>
<td>Hō lā tal.</td>
<td>He has suffered.</td>
</tr>
<tr>
<td>Homage.</td>
<td>Hōm'āj.</td>
<td>[tail.</td>
</tr>
<tr>
<td>Hor.</td>
<td>Hōr.</td>
<td>Reverential worship.</td>
</tr>
<tr>
<td>Horée.</td>
<td>Hōrē.</td>
<td>The mountain on which Aaron died</td>
</tr>
<tr>
<td>Horéon.</td>
<td>Hōrē'-ōn.</td>
<td>The Mount Sinai range. [earth.</td>
</tr>
<tr>
<td>Hoschea.</td>
<td>Hōs-chē-ē.</td>
<td>Not Hor’s-ōn. Visible boundary of</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAYORIC PRONUNCIATION</td>
<td>NOTATIONES</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Humble</td>
<td>Hum’bl</td>
<td>Lowly of mind.</td>
</tr>
<tr>
<td>Huxza</td>
<td>Huh’s-sah</td>
<td>Acclamation.</td>
</tr>
<tr>
<td>Hypotenuse</td>
<td>Hi-pot’s-nus</td>
<td>The longest side of a right angle</td>
</tr>
<tr>
<td>Hyptaspe</td>
<td>His-tas’p’as</td>
<td>Father of the Persian King, Darius.</td>
</tr>
<tr>
<td>Hyssop</td>
<td>Huh’s-up</td>
<td>A species of caper.</td>
</tr>
<tr>
<td>Itaric</td>
<td>J’-tar’ic</td>
<td>Searchers after universal medicine.</td>
</tr>
<tr>
<td>I-Colm-Kill</td>
<td>I’-kolm-Kill’</td>
<td>1k’om-kil’</td>
</tr>
<tr>
<td>Iconoclasta</td>
<td>I-kon-oh’-klahta</td>
<td>Image-breakers.</td>
</tr>
<tr>
<td>Iconology</td>
<td>I-kon-oh’-ogy</td>
<td>Teaching the doctrine of images.</td>
</tr>
<tr>
<td>Jesus Hominum</td>
<td>Ya'su’s Hom’s-nun</td>
<td>Jesus, savior of men.</td>
</tr>
<tr>
<td>Salvator</td>
<td>Saa-va’tor</td>
<td>Jesus of Naasareth, King of the Jews</td>
</tr>
<tr>
<td>Jesus Nazarenus</td>
<td>Ya’su’s Naa-saa-ra-nun</td>
<td>See Ho-ni.</td>
</tr>
<tr>
<td>Rex Judeorum</td>
<td>Raa-jo-dee-eh-nun</td>
<td>Eighth month of the Hebrew year.</td>
</tr>
<tr>
<td>Ih-Ho</td>
<td>Ih-hoh</td>
<td>immaculate.</td>
</tr>
<tr>
<td>Ich</td>
<td>I’-jeh</td>
<td>God with us.</td>
</tr>
<tr>
<td>Illuminati</td>
<td>Ih-im-mi-na’ut</td>
<td>Im-ma’ni-eh</td>
</tr>
<tr>
<td>Immanuel</td>
<td>Im-man’-u-el</td>
<td>Immortality</td>
</tr>
<tr>
<td>Immam</td>
<td>Im-mam</td>
<td>Unending existence.</td>
</tr>
<tr>
<td>Imposing</td>
<td>Im-ping’-ing</td>
<td>Im-p’ing’-ing</td>
</tr>
<tr>
<td>Imposer</td>
<td>Im-pes’tor</td>
<td>Profligate, wicked.</td>
</tr>
<tr>
<td>Incomparable</td>
<td>In-kon-ee-paa-bl</td>
<td>Not Im-paw’stor. A deceiver.</td>
</tr>
<tr>
<td>Indian</td>
<td>In-dee-an</td>
<td>Transcendent, peerless.</td>
</tr>
<tr>
<td>Ineffable</td>
<td>In-eff-ib’-bl</td>
<td>Pertaining to the Indies.</td>
</tr>
<tr>
<td>Inexplicable</td>
<td>In-ex-p’li-kaa-bl</td>
<td>Unutterable.</td>
</tr>
<tr>
<td>In Hoc Signo Vincis</td>
<td>In Hok Sigo’n Viny’sas</td>
<td>By this sign thou shalt conquer.</td>
</tr>
<tr>
<td>Initiate</td>
<td>In-i-teh-ah’-eh</td>
<td>Performing the first rite.</td>
</tr>
<tr>
<td>Inquiry</td>
<td>In-ki-wri’f</td>
<td>Search for information.</td>
</tr>
<tr>
<td>Institute</td>
<td>In-is-ti-tu</td>
<td>Erect, establish.</td>
</tr>
<tr>
<td>Interesting</td>
<td>In-tir-ih-ting</td>
<td>Engaging the attention or curiosity.</td>
</tr>
<tr>
<td>Ionic</td>
<td>I’on’ic</td>
<td>A style of Architecture.</td>
</tr>
<tr>
<td>Irrevocable</td>
<td>I-riv’-oh-ca-bl</td>
<td>Incapable of being recalled.</td>
</tr>
<tr>
<td>Ischnig</td>
<td>I-sk’-nig</td>
<td>One of the five masters of Solomon.</td>
</tr>
<tr>
<td>Ish Chezreb</td>
<td>Izh-chet-eh</td>
<td>Literally, hewer.</td>
</tr>
<tr>
<td>Ismael</td>
<td>Izh-maa’el</td>
<td>God is hearing.</td>
</tr>
<tr>
<td>Ish Sabal</td>
<td>Izh-saa’bal</td>
<td>Men of burden.</td>
</tr>
<tr>
<td>Ish Seddi</td>
<td>Izh-seh’di</td>
<td>A select master.</td>
</tr>
<tr>
<td>Isaeceal</td>
<td>I’-si-eh-keel</td>
<td>A flat rectangular bronze plate.</td>
</tr>
<tr>
<td>Islamism</td>
<td>I’-lam-ism</td>
<td>The Mol membranes.</td>
</tr>
<tr>
<td>Isolate</td>
<td>I’-li-lote</td>
<td>Place by itself.</td>
</tr>
<tr>
<td>Israeel</td>
<td>I’-ri-ehel</td>
<td>Trumpeting Angel of Resurrection.</td>
</tr>
<tr>
<td>Isis</td>
<td>I-ehis</td>
<td>Sister of Osiris. Beneficent Goddess</td>
</tr>
<tr>
<td>Ithamar</td>
<td>Ith’-ma’ar</td>
<td>Youngest son of Aaron. [of Egypt.</td>
</tr>
<tr>
<td>Itrustica</td>
<td>I’t-ru’tics</td>
<td>A society of adepts.</td>
</tr>
<tr>
<td>Isads</td>
<td>I’-shad’</td>
<td>The twenty-eight creations of Orm.</td>
</tr>
<tr>
<td>Jaaborou Hammain</td>
<td>Ja-ab’o-roo Ham-ma’nah</td>
<td>A word of covered significance</td>
</tr>
<tr>
<td>Jabesh</td>
<td>Ja-bash</td>
<td>Dry place.</td>
</tr>
<tr>
<td>Jabesoch</td>
<td>Ja-bis’ech</td>
<td>The dry soil.</td>
</tr>
<tr>
<td>WORDS OF DOUIFUL PRONUNCIATION</td>
<td>PROPER MASORIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Jachin</td>
<td>Ja’kín</td>
<td>To establish. A pillar in Solomon’s</td>
</tr>
<tr>
<td>Jachinal</td>
<td>Ja’chin-āl</td>
<td>Ja’kin-āl. Corruption of Shekinah.</td>
</tr>
<tr>
<td>Jacinth</td>
<td>Ja’cīnθ</td>
<td>A mineral gem of value.</td>
</tr>
<tr>
<td>Jacques de Molay</td>
<td>Shāk’ dā Mō-lāy’</td>
<td>Past Grand Master of the Templars.</td>
</tr>
<tr>
<td>Jafuhar</td>
<td>Ja’fū-hār</td>
<td>Synonym for Thor.</td>
</tr>
<tr>
<td>Jah</td>
<td>Jāh</td>
<td>Triliteral name of God.</td>
</tr>
<tr>
<td>Jamblichus</td>
<td>Jām-blish-chūs</td>
<td>A Neoplatonic philosopher.</td>
</tr>
<tr>
<td>James de Molay</td>
<td>Ja’mēs dē Mōlāy</td>
<td>Last Grand Master of ancient K. T.</td>
</tr>
<tr>
<td>Jaina</td>
<td>Ja’inā</td>
<td>A cross adopted by the Jainas.</td>
</tr>
<tr>
<td>Jared</td>
<td>Ja’red</td>
<td>Descendant of Seth. Lived 962</td>
</tr>
<tr>
<td>Jasher</td>
<td>Ja’shār</td>
<td>Upright. [years.</td>
</tr>
<tr>
<td>Jasper</td>
<td>Ja’ṣer</td>
<td>Fourth stone in the breastplate.</td>
</tr>
<tr>
<td>Jebusites</td>
<td>Jeḇ-ū-sites</td>
<td>Natives of Jebus (afterward Jerusalem.</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Jeḇ-hōsh’h-fāt</td>
<td>A valley east of Jerusalem. [lem.</td>
</tr>
<tr>
<td>Jekan</td>
<td>Jeḵ’ān</td>
<td>Son of Abraham and Keturah.</td>
</tr>
<tr>
<td>Jeroboam</td>
<td>Je-r-ō-bō’am</td>
<td>First king of the ten tribes.</td>
</tr>
<tr>
<td>Jezirah Sepher</td>
<td>Je-z, rāḥ Šē’pher</td>
<td>A traditional document.</td>
</tr>
<tr>
<td>Jesoeds</td>
<td>Jeś-eeds</td>
<td>Jah is honor. [Jehovah.</td>
</tr>
<tr>
<td>Jobart</td>
<td>Jo’b-ār’t</td>
<td>The chief favorite of Solomon.</td>
</tr>
<tr>
<td>Jobah</td>
<td>Jo’āh</td>
<td>Jah is brother.</td>
</tr>
<tr>
<td>Jobel</td>
<td>Jo’bēl</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Jod he vau he</td>
<td>Yōd hā vau hā</td>
<td>Hebrew letters spelling Jehovah.</td>
</tr>
<tr>
<td>John</td>
<td>Jo’ḥa</td>
<td>Jah is living.</td>
</tr>
<tr>
<td>Jo-ha-ben</td>
<td>Yō-hā’ben</td>
<td>A mystical word.</td>
</tr>
<tr>
<td>Joppa</td>
<td>Jōp-pā</td>
<td>Seacoast city, 37 miles from Jerusalem.</td>
</tr>
<tr>
<td>Jordan</td>
<td>Jōr-dān</td>
<td>A tortuous river of Palestine. [lem.</td>
</tr>
<tr>
<td>Josedech</td>
<td>Jo’šē-dek</td>
<td>Jah is righteous. Father of Jeshua.</td>
</tr>
<tr>
<td>Joshua</td>
<td>Josh’ū-a</td>
<td>High priest who rebuilt the temple.</td>
</tr>
<tr>
<td>Jusa</td>
<td>Ju’a</td>
<td>Corrupted form of Tetragrammaton.</td>
</tr>
<tr>
<td>Jubal</td>
<td>Ju’bāl</td>
<td>Shout, blow. Son of Adah.</td>
</tr>
<tr>
<td>Jubalacim</td>
<td>Ju-bāl-cām</td>
<td>Founder of the science of music.</td>
</tr>
<tr>
<td>Jubela-o-m</td>
<td>Ju-bā-l-o-m’</td>
<td>Assassins.</td>
</tr>
<tr>
<td>Jubala</td>
<td>Ju-bā-lā’</td>
<td>First ruffian.</td>
</tr>
<tr>
<td>Jubale</td>
<td>Ju-bā-lō’</td>
<td>Second ruffian.</td>
</tr>
<tr>
<td>Jubelum</td>
<td>Ju-bā-lūm</td>
<td>Third ruffian.</td>
</tr>
<tr>
<td>Kaaba</td>
<td>Ka’bā’b</td>
<td>Ka’arb. Holy temple of Mecca.</td>
</tr>
<tr>
<td>Kabbala</td>
<td>Kaḇ-bā-lā’</td>
<td>A mystical philosophy of the Jews.</td>
</tr>
<tr>
<td>Kabbalistic</td>
<td>Kaḇ-bal-is-tic</td>
<td>Pertaining to the mysteries.</td>
</tr>
<tr>
<td>Kadosh</td>
<td>Ka’dōsh</td>
<td>Holy. Same as Kedesh.</td>
</tr>
<tr>
<td>Kadiř</td>
<td>Ka’dī-rī</td>
<td>An Arabian secret society.</td>
</tr>
<tr>
<td>Kames</td>
<td>Ka’mē-ā</td>
<td>An amulet.</td>
</tr>
<tr>
<td>Karmatians</td>
<td>Ka’r-mā’tānices</td>
<td>A Mohammedan sect.</td>
</tr>
<tr>
<td>Kasideans</td>
<td>Ka’sid-ē’ans</td>
<td>Latinised spelling of Chasidim.</td>
</tr>
<tr>
<td>Katharits</td>
<td>Ka-thār’ēis</td>
<td>Ceremony of purification.</td>
</tr>
<tr>
<td>Khem</td>
<td>Khēm</td>
<td>The Egyptian deity, Amon.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATION</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Khepra</td>
<td>Khē'pra</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Kher-heb</td>
<td>Khär-heb</td>
<td>Master of Ceremonies.</td>
</tr>
<tr>
<td>Kharvan</td>
<td>Khār-vān</td>
<td>Second month of Jewish civil year.</td>
</tr>
<tr>
<td>Khetem el Nabdim</td>
<td>Khēṭ-em el Nāb-dim</td>
<td>Khēt’em el Nah-fim.</td>
</tr>
<tr>
<td>Khon</td>
<td>Khōn</td>
<td>The dead. Subject to examination.</td>
</tr>
<tr>
<td>Khoibah</td>
<td>Khō’ibāh</td>
<td>Mohammedan Confession of Faith.</td>
</tr>
<tr>
<td>Khurum-Abba</td>
<td>Khū’rūm-Ab’bā</td>
<td>Hiram Abba.</td>
</tr>
<tr>
<td>Ki</td>
<td>Ki</td>
<td>In old Ritual of A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Kidron</td>
<td>Kid’ron</td>
<td>Turbid water. A brook near Mount of Olives.</td>
</tr>
<tr>
<td>Kislev</td>
<td>Ki’se’lev</td>
<td>The third Hebrew month.</td>
</tr>
<tr>
<td>Kohath</td>
<td>Kō’ḥāth</td>
<td>The ancient religion of Japan.</td>
</tr>
<tr>
<td>Kojiki</td>
<td>Kō’ji’ki</td>
<td>Definition uncertain.</td>
</tr>
<tr>
<td>Konx Ompax</td>
<td>Konx Om’pāx</td>
<td>Baldness. A son of Esa.</td>
</tr>
<tr>
<td>Korah</td>
<td>Kō’rāh</td>
<td>The reading. The Moslem Bible.</td>
</tr>
<tr>
<td>Koran</td>
<td>Kō’rān</td>
<td>A Trimurti in Hindu religious system.</td>
</tr>
<tr>
<td>Krishna</td>
<td>Kri’shā</td>
<td>Hinduistani Confession of Faith.</td>
</tr>
<tr>
<td>Kulma</td>
<td>Ku’lāma</td>
<td>Arise and kneel!</td>
</tr>
<tr>
<td>Kum Klir</td>
<td>Kūm Kl’rī</td>
<td>The creative fiat of God.</td>
</tr>
<tr>
<td>Kun</td>
<td>Kūn</td>
<td></td>
</tr>
<tr>
<td>Leananah</td>
<td>Lā’a-nāh</td>
<td>Wormwood.</td>
</tr>
<tr>
<td>Labarum</td>
<td>Lā’bā-rum</td>
<td>Monogram of Christ.</td>
</tr>
<tr>
<td>Laborare est orare</td>
<td>Lā’-bō-rā’rē est ō-rā’rē</td>
<td>To labor is to pray.</td>
</tr>
<tr>
<td>Lacorne</td>
<td>Lā’-corne</td>
<td>Lā’k’or’na’. Liberty of passage and thought.</td>
</tr>
<tr>
<td>Lakak Deror Pesah</td>
<td>Lā’kak De’or Pes’ah</td>
<td>See Delalande.</td>
</tr>
<tr>
<td>Lalande</td>
<td>Lā’lānde</td>
<td>Religion of Tibet and Mongolia.</td>
</tr>
<tr>
<td>Lamalam</td>
<td>Lā’lām-ām</td>
<td>Used in French Rite of Adoption.</td>
</tr>
<tr>
<td>Lamma Sabactani</td>
<td>Lā’mā-mā savvy-sav’-af</td>
<td>Instituted in 1771.</td>
</tr>
<tr>
<td>Lantureus</td>
<td>Lān’tū-re’ūs</td>
<td>A stone-cutter.</td>
</tr>
<tr>
<td>Lapida</td>
<td>Lā’-pi-ci’dā</td>
<td>Author of a libellous work.</td>
</tr>
<tr>
<td>Larudan, Abbē</td>
<td>Lā’-rū-dan, Abbē</td>
<td>A stone quarry.</td>
</tr>
<tr>
<td>Latomia</td>
<td>Lā’-tō-mā’</td>
<td>A brick.</td>
</tr>
<tr>
<td>Latres</td>
<td>Lā’-tres</td>
<td>God be praised.</td>
</tr>
<tr>
<td>Laus Deco</td>
<td>Lāw-ťū Dā’ō</td>
<td>An evergreen shrub.</td>
</tr>
<tr>
<td>Laurel</td>
<td>Lō’r-el</td>
<td>The forest mountains in Syria.</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lēb’a-non</td>
<td></td>
</tr>
<tr>
<td>Lechaugeur</td>
<td>Lē-chān’geur</td>
<td></td>
</tr>
<tr>
<td>Lefran</td>
<td>Lē-frān’o</td>
<td>A bitter enemy of Freemasonry.</td>
</tr>
<tr>
<td>Legate</td>
<td>Lēj’ste</td>
<td>An ambassador.</td>
</tr>
<tr>
<td>Legend</td>
<td>Lēj’end</td>
<td>A fable.</td>
</tr>
<tr>
<td>Lehring</td>
<td>Lēhr’ling</td>
<td>German for Entered Apprentice.</td>
</tr>
<tr>
<td>Lemanceau</td>
<td>Lē-man-cē’ū</td>
<td>Lē-man-so’.</td>
</tr>
<tr>
<td>Leonica</td>
<td>Lē-on’-tē’kō</td>
<td>Ancient sacrifices in honor of the sun.</td>
</tr>
<tr>
<td>Lepage</td>
<td>Lē-pā’ge</td>
<td>Lē-pā’.</td>
</tr>
</tbody>
</table>
| Leuchs                           | Lē-ūch’                      | A Masonic charlatan. [
<p>| Level                            | Lēv’el                      | An instrument to find a horizontal |
| Levittikon                       | Lē-vi-t’t-kōn               | The spurious Gospel of St. John. |
| Libanus                          | Lī-bā’nuś                   | The Latin for Lebanon. |</p>
<table>
<thead>
<tr>
<th>Words of Masonic Pronunciation</th>
<th>Proper Pronunciation</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libation</td>
<td>Li-ba’shun</td>
<td>A pouring out of liquor.</td>
</tr>
<tr>
<td>Liber</td>
<td>Li’ber</td>
<td>The Book.</td>
</tr>
<tr>
<td>Libertas</td>
<td>Lib-er-tas’</td>
<td>Liberty.</td>
</tr>
<tr>
<td>Libertine</td>
<td>Lib-er-tin</td>
<td>A dissolute, licentious person.</td>
</tr>
<tr>
<td>Licht</td>
<td>Licht</td>
<td>Light.</td>
</tr>
<tr>
<td>Lichtscher</td>
<td>Licht’s-her</td>
<td>A mystical sect of the 16th century.</td>
</tr>
<tr>
<td>Linear Triad</td>
<td>Lin’e-år Tr’ad</td>
<td>A figure in some old floor cloths.</td>
</tr>
<tr>
<td>Listen</td>
<td>Lin’o</td>
<td>To attend and hear.</td>
</tr>
<tr>
<td>Livre d’Architecture</td>
<td>Li’vre d’Ar’chi-tec-tur</td>
<td>Li’vr d’Ar’sha-tek-tö-r.</td>
</tr>
<tr>
<td>Livre d’Or</td>
<td>Li’vre d’Or</td>
<td>Li’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’o</td>
<td>The word.</td>
</tr>
<tr>
<td>Loki</td>
<td>Lo’kì</td>
<td></td>
</tr>
<tr>
<td>Lotos</td>
<td>Lo’tus</td>
<td>An Egyptian aquatic plant.</td>
</tr>
<tr>
<td>Louveteau</td>
<td>Lo-vé-ta’u</td>
<td>Lo-v-t’o.</td>
</tr>
<tr>
<td>Loyal</td>
<td>Lo-yél</td>
<td>Devoted, faithful.</td>
</tr>
<tr>
<td>Lubec</td>
<td>Lo’bek</td>
<td>A town in Germany.</td>
</tr>
<tr>
<td>Lumière la Grande</td>
<td>Lu’mière la Gran’dé</td>
<td>The Great Light.</td>
</tr>
<tr>
<td>Lux e tenèbris</td>
<td>Lux e ten’é-bris</td>
<td>Light out of darkness.</td>
</tr>
<tr>
<td>Lux Fiat et Lux Fít</td>
<td>Lux Fi-et Lux Fít</td>
<td>Let there be light, and there was literally, bending, curve.</td>
</tr>
<tr>
<td>Lux</td>
<td>Lu’s</td>
<td>Light.</td>
</tr>
<tr>
<td>Maacha</td>
<td>Ma-á-chá</td>
<td>Ma-á’kht.</td>
</tr>
<tr>
<td>Macbenac</td>
<td>Ma-bé-nak</td>
<td>See Moc.</td>
</tr>
<tr>
<td>Maccabees</td>
<td>Ma’ká-bé’és</td>
<td>A heroic Jewish family.</td>
</tr>
<tr>
<td>Macconnièr Rouge</td>
<td>Ma’kon-ne’r Roug</td>
<td>Ma-kon-né-re Roug.</td>
</tr>
<tr>
<td>Macconnelke</td>
<td>Ma’kon-nil-ke</td>
<td>Dutch Masonic clubs.</td>
</tr>
<tr>
<td>Societeten</td>
<td>So’si’-ten</td>
<td></td>
</tr>
<tr>
<td>Macerio</td>
<td>Ma’see-r’ó</td>
<td>This word is now obsolete.</td>
</tr>
<tr>
<td>Mace</td>
<td>Ma’sé-o</td>
<td>Mâ’sh-e-o.</td>
</tr>
<tr>
<td>Macometus</td>
<td>Ma’son-et’us</td>
<td>Mâ’son-e-tus.</td>
</tr>
<tr>
<td>Maçonne</td>
<td>Ma’son-ne</td>
<td>Ma-sun-e.</td>
</tr>
<tr>
<td>Macrocosm</td>
<td>Ma’cro-kosm</td>
<td>Ma’cro-kosm. Creating the universe.</td>
</tr>
<tr>
<td>Mazko</td>
<td>Ma’zó</td>
<td>A mason, a constructor of walls.</td>
</tr>
<tr>
<td>Magi</td>
<td>Ma’gi</td>
<td>Ma’ji. Wise Men of Persia.</td>
</tr>
<tr>
<td>Magna est veritas et pravalebit</td>
<td>Ma’ngá est ve’ti-e-tas'</td>
<td>Truth is mighty and will prevail.</td>
</tr>
<tr>
<td>Magus</td>
<td>Ma’gus</td>
<td>Ma-gus.</td>
</tr>
<tr>
<td>Mah</td>
<td>Ma’h</td>
<td>Hebrew pronoun what.</td>
</tr>
<tr>
<td>Mahabharata</td>
<td>Ma’ha-bhar-rá-tá</td>
<td>A Sanskrit poem.</td>
</tr>
<tr>
<td>Mahadeva</td>
<td>Ma’há-de’vá</td>
<td>&quot;The Great God.&quot;</td>
</tr>
<tr>
<td>Mahakasāyana</td>
<td>Ma’há-kas’-á-yá-pá’</td>
<td>Disciple of Buddha Sa’yamuni.</td>
</tr>
<tr>
<td>Maher-Shalai-Hash-Bas</td>
<td>Ma’hér Shá-láí Hásh-Bas</td>
<td>Make haste to the prey, full upon the spoil.</td>
</tr>
<tr>
<td>Mahomet</td>
<td>Ma’hóm-é</td>
<td>The Moslem prophet.</td>
</tr>
<tr>
<td>Mah Shim</td>
<td>Ma’shén</td>
<td>A standard-bearer.</td>
</tr>
<tr>
<td>Maître Maçon</td>
<td>Ma’tré Ma’çon</td>
<td>Ma’t ré Ma’n.</td>
</tr>
<tr>
<td>Maîtreress Agassante</td>
<td>Ma’tré-sees</td>
<td>Acting mistress.</td>
</tr>
<tr>
<td>Maître</td>
<td>Ma’tréee</td>
<td>Without an English equivalent.</td>
</tr>
<tr>
<td>Malach</td>
<td>Ma-lách</td>
<td>An angel.</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>Malachi</td>
<td>Mal-a'-chi</td>
<td>Messenger of Job.</td>
</tr>
<tr>
<td>Malakoth</td>
<td>Mal-a'-koth</td>
<td>The angelic messenger. (of Faith.</td>
</tr>
<tr>
<td>Malek Adhol Sayfedia</td>
<td>Mal-ek-ad-jal-Saf-jal-dia</td>
<td>The just king who holds the Sword</td>
</tr>
<tr>
<td>Malta</td>
<td>Mal-a'</td>
<td>An island in the Mediterranean Sea.</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Man-as-she</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Manes</td>
<td>Man-es</td>
<td>Souls of the dead.</td>
</tr>
<tr>
<td>Manicheans</td>
<td>Man-i-ché-aans</td>
<td>Also termed Gnostics.</td>
</tr>
<tr>
<td>Manu</td>
<td>Man-o</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-duk</td>
<td>A victorious warrior-god.</td>
</tr>
<tr>
<td>Masora</td>
<td>Mas-o-ra</td>
<td>A Hebrew work on the Bible.</td>
</tr>
<tr>
<td>Masonic Points</td>
<td>Mas-o-ne-tic points</td>
<td>Vowel signs.</td>
</tr>
<tr>
<td>Massonut</td>
<td>Mas-o-nu</td>
<td>Mason.</td>
</tr>
<tr>
<td>Master</td>
<td>Mas-ter</td>
<td>Lord, Chief, Prince.</td>
</tr>
<tr>
<td>Mathoc</td>
<td>Mat-thóc</td>
<td>Amiability.</td>
</tr>
<tr>
<td>Mausoleum</td>
<td>Man-so-lo-'um</td>
<td>A stately sepulcher.</td>
</tr>
<tr>
<td>Marit</td>
<td>Mat</td>
<td>Mort.</td>
</tr>
<tr>
<td>Megacosm</td>
<td>Meg-a-cosm</td>
<td>An intermediate world.</td>
</tr>
<tr>
<td>Mehem</td>
<td>Me-hen</td>
<td>Or, May-hen.</td>
</tr>
<tr>
<td>Mehon</td>
<td>Me-hon</td>
<td>Or, May-hone.</td>
</tr>
<tr>
<td>Meister</td>
<td>Mei-s'ir</td>
<td>German for master.</td>
</tr>
<tr>
<td>Melchisedek</td>
<td>Mel-chi-si-dek</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Melch</td>
<td>Mei-lack</td>
<td>Má'lk.</td>
</tr>
<tr>
<td>Melesino, Rite of</td>
<td>Mei-lis-i-nó</td>
<td>Scarcely known out of Russia.</td>
</tr>
<tr>
<td>Melita</td>
<td>Mei-tá</td>
<td>Ancient name of island of Malta.</td>
</tr>
<tr>
<td>Memento Mori</td>
<td>Mei-mém-tó Mó-re</td>
<td>Remember death. (due to thoughts.</td>
</tr>
<tr>
<td>Memory</td>
<td>Mem-o-re</td>
<td>Not Mem'r'y. Mental power to repro.</td>
</tr>
<tr>
<td>Menaschim</td>
<td>Mei-nás-chim</td>
<td>Expert Master Masons.</td>
</tr>
<tr>
<td>Menu</td>
<td>Mei-nú</td>
<td>Son of Brahma.</td>
</tr>
<tr>
<td>Mer-Sker</td>
<td>Mei-Sker</td>
<td>Space in which the sun moves.</td>
</tr>
<tr>
<td>Meshia Meshiane</td>
<td>Mei-shi-i-Mesh-i-tane</td>
<td>Corresponding to Adam and Eve.</td>
</tr>
<tr>
<td>Mesopotyrie</td>
<td>Mei-Šo-po-ty'le</td>
<td>One of the two tribes of the Semites.</td>
</tr>
<tr>
<td>Mesourance</td>
<td>Mei-šo-o-ré-nó</td>
<td>One of the two tribes of the Semites.</td>
</tr>
<tr>
<td>Mestace</td>
<td>Mei-ta-sé-el</td>
<td>Hebrews, quarryman, one of the Samaritans.</td>
</tr>
<tr>
<td>Mesusa</td>
<td>Mei-sú-sa</td>
<td>Third principle of Judaism.</td>
</tr>
<tr>
<td>Microcosm</td>
<td>Mi-cr-o-cosm</td>
<td>See Man.</td>
</tr>
<tr>
<td>Minos</td>
<td>Mi-noz</td>
<td>The lawyer of Crete.</td>
</tr>
<tr>
<td>Mistiote</td>
<td>Mi-st-i-tó</td>
<td>An evergreen plant.</td>
</tr>
<tr>
<td>Mithras</td>
<td>Mi-th-rás</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>Miseph</td>
<td>Mi-sép</td>
<td>A city in Gilead.</td>
</tr>
<tr>
<td>Misraim</td>
<td>Mi-sraim</td>
<td>A city, originated at Milan in 1805.</td>
</tr>
<tr>
<td>Moabon</td>
<td>Mo-a-bó-nó</td>
<td>Mó-ah-bón.</td>
</tr>
<tr>
<td>Mochoh</td>
<td>Mo-cho</td>
<td>The deity of the Ammonites.</td>
</tr>
<tr>
<td>Montiatsqon, Prior of</td>
<td>Mont'i-at-sqon', Prior of</td>
<td>One of the two tribes.</td>
</tr>
<tr>
<td>Monument</td>
<td>Mont-o-men</td>
<td>A memorial.</td>
</tr>
<tr>
<td>Mapes</td>
<td>Map-ez</td>
<td>A pretended name for Masonry.</td>
</tr>
<tr>
<td>Mortah</td>
<td>Mort-ah</td>
<td>The hill on which the Temple was built.</td>
</tr>
<tr>
<td>Mortal</td>
<td>Mort-al</td>
<td>Subject to death.</td>
</tr>
<tr>
<td>WORDS OF</td>
<td>PROPER</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>--------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>DOUTFUL PRONUNCIATION.</td>
<td>MAJORIC PRONUNCIATION.</td>
<td></td>
</tr>
<tr>
<td>Mosaic</td>
<td>Mō-sā-ic</td>
<td>Variegated, tessellated.</td>
</tr>
<tr>
<td>Mostem</td>
<td>Mōs-tem</td>
<td>Mohammedan.</td>
</tr>
<tr>
<td>Mot de Semestre</td>
<td>Mot de Se-mes-tre</td>
<td>Mohammedan.</td>
</tr>
<tr>
<td>Murderer</td>
<td>Mur-der-er</td>
<td>Not Murdoch.</td>
</tr>
<tr>
<td>Mystics</td>
<td>Mys-tis</td>
<td>One who makes or conducts an in-iti-ate.</td>
</tr>
<tr>
<td>Mythology</td>
<td>Mith-tho-thi-ji</td>
<td>To shut the eyes.</td>
</tr>
<tr>
<td>Naamah</td>
<td>Nā-ā-māh</td>
<td>The daughter of Lamech.</td>
</tr>
<tr>
<td>Nahal</td>
<td>Nā-hā-lim</td>
<td>See Schools of the Prophets.</td>
</tr>
<tr>
<td>Nadab</td>
<td>Nā-dāb</td>
<td>High priest of the Persians.</td>
</tr>
<tr>
<td>Naked</td>
<td>Nā-kād</td>
<td>Unclothed, defenseless.</td>
</tr>
<tr>
<td>Napthali</td>
<td>Nā-tā-li</td>
<td>One of Jacob's sons.</td>
</tr>
<tr>
<td>Narbonne</td>
<td>Nār-bon-nee</td>
<td></td>
</tr>
<tr>
<td>Naymus Grecus</td>
<td>Nī-mūs Grē-cus</td>
<td>Possible corruption of Magna Grecia.</td>
</tr>
<tr>
<td>Nasarene</td>
<td>Nās-ar-e-ne</td>
<td>An inhabitant of Nazareth.</td>
</tr>
<tr>
<td>Nebuchadnessar</td>
<td>Neb-ū-ka-d-nēs-sar</td>
<td>A King of Babylon.</td>
</tr>
<tr>
<td>Nebusaradan</td>
<td>Neb-ū-sar-ā-dān</td>
<td>An officer under Nebuchadnessar.</td>
</tr>
<tr>
<td>Nécum</td>
<td>Nī-kōm</td>
<td>Vengeance.</td>
</tr>
<tr>
<td>Nec proditur, nec pro-litum, innocens ferat</td>
<td>Nēk-prō-dī-tor, nēk-prō-di-tor-nō-sēns fō-rāt</td>
<td>Not the traitor, not the traitor, let the innocent bear it.</td>
</tr>
<tr>
<td>Neder</td>
<td>Nā-dēr</td>
<td>Promise.</td>
</tr>
<tr>
<td>Nēth</td>
<td>Nā-th</td>
<td>Egyptian synonym for Greek Athenē.</td>
</tr>
<tr>
<td>Nekam</td>
<td>Nē-kām</td>
<td>Signifying vengeance.</td>
</tr>
<tr>
<td>Nekamah</td>
<td>Nē-kā-māh</td>
<td>Same as Nekam.</td>
</tr>
<tr>
<td>Neocorus</td>
<td>Nē-o-kō-rūs</td>
<td>The Guardian of the Temple.</td>
</tr>
<tr>
<td>Ne plus ultra</td>
<td>Nā plus ul-trā</td>
<td>Nothing beyond.</td>
</tr>
<tr>
<td>Ne varietur</td>
<td>Nā vā-ri-e-tr</td>
<td>Unless changed.</td>
</tr>
<tr>
<td>Nicotiates</td>
<td>Nī-co-ti-a-tes</td>
<td>Nē-co-ti-a-tes.</td>
</tr>
<tr>
<td>Nihongi</td>
<td>Nī-hōngi</td>
<td>Chronicles of Nihon.</td>
</tr>
<tr>
<td>Nil nisi claris</td>
<td>Nīl nīsī clāvis</td>
<td>Nothing but the key is wanting.</td>
</tr>
<tr>
<td>Nissa</td>
<td>Nī-sān</td>
<td>First month of Jewish year.</td>
</tr>
<tr>
<td>Noachidam</td>
<td>Nō-ach-i-dām</td>
<td>Descendants of Noah.</td>
</tr>
<tr>
<td>Nozodell</td>
<td>Nō-zōd-ell</td>
<td>An apostate Templar.</td>
</tr>
<tr>
<td>Nonage</td>
<td>Nōn-aj</td>
<td>Under lawful age.</td>
</tr>
<tr>
<td>Nonesynches</td>
<td>Nōn-e-syn-chēs</td>
<td>A corruption of Noonahun (lunch-</td>
</tr>
<tr>
<td>Nonis</td>
<td>Nōn-is</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Non nobis, Domine, non nobis, sed nomni tuo da gloriarm</td>
<td>Nōn nō-bis, Dōm-i-nē, nōn nōbis, sed nōm-in-e tō-ū dā glo-ri-am</td>
<td>Not to us, O Lord! not to us, but to Thy name give the glory.</td>
</tr>
<tr>
<td>Normae</td>
<td>Nōr-nāe</td>
<td>Signifying Past, Present and Future.</td>
</tr>
<tr>
<td>Notuma</td>
<td>Nō-tūm</td>
<td>Anagram of Aumont.</td>
</tr>
<tr>
<td>Novice Macasonne</td>
<td>Novice Ma-son-ne</td>
<td>Novice Ma-son-ne.</td>
</tr>
<tr>
<td>Novitiate</td>
<td>Nō-vi-tā-tee</td>
<td>A person under probation.</td>
</tr>
<tr>
<td>Nuk-pe-nak</td>
<td>Nōk-pe-nāk</td>
<td>&quot;I am that I am.&quot;</td>
</tr>
<tr>
<td>Nyaya</td>
<td>Nī-a-yā</td>
<td>A system of ancient Hindu phi-losophy.</td>
</tr>
<tr>
<td>Nyctasontes</td>
<td>Nīc-tā-sōn-tēs</td>
<td>An ancient sect.</td>
</tr>
<tr>
<td>Words of Powerful Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Oannes</td>
<td>O-ah’nes</td>
<td>Solemn affirmation.</td>
</tr>
<tr>
<td>Oath</td>
<td>Oth</td>
<td>Binding in law or consciences.</td>
</tr>
<tr>
<td>Obligatory</td>
<td>Ob-lig’-to-rf</td>
<td>Funeral rites or solemnities.</td>
</tr>
<tr>
<td>Obsequies</td>
<td>Ob-seq’-wis</td>
<td>Secret, unknown.</td>
</tr>
<tr>
<td>Occult</td>
<td>Ok-kult’</td>
<td>Deserving hatred.</td>
</tr>
<tr>
<td>Odisces</td>
<td>O-dis-us</td>
<td>Not Awt. Away from.</td>
</tr>
<tr>
<td>Off</td>
<td>Off</td>
<td>Not Awt’er. Present for acceptance.</td>
</tr>
<tr>
<td>Office</td>
<td>Of’sis</td>
<td>Not Awt’sa. Assumed duties or busi-</td>
</tr>
<tr>
<td>Officiate</td>
<td>Of-fi-sh’t-at</td>
<td>To act as an officer.</td>
</tr>
<tr>
<td>Oft</td>
<td>Of’n</td>
<td>Not oft’en. Frequent.</td>
</tr>
<tr>
<td>Obheh Eloah</td>
<td>O-bheh E-lo’a</td>
<td>Love of God.</td>
</tr>
<tr>
<td>Obheh Karebo</td>
<td>O-bheh kâ-ro’bô</td>
<td>Love of neighbor.</td>
</tr>
<tr>
<td>Olba-num</td>
<td>Ol-ba’-num</td>
<td>An aromatic sap, frankincense.</td>
</tr>
<tr>
<td>Omega</td>
<td>O-me’ga</td>
<td>Last letter of Greek alphabet.</td>
</tr>
<tr>
<td>Omber</td>
<td>O’mer</td>
<td>A Hebrew measure.</td>
</tr>
<tr>
<td>Omanah Tempus Alli</td>
<td>Om’-na’-têm’-pi’s s’lt’</td>
<td>Time heals all things.</td>
</tr>
<tr>
<td>On</td>
<td>On’</td>
<td>A name for Jehovah among Egypt-</td>
</tr>
<tr>
<td>Onech</td>
<td>O-nech</td>
<td>After Enoch or Phenoc (the Phenix).</td>
</tr>
<tr>
<td>Onyx</td>
<td>O’nik</td>
<td>A stone of the breastplate.</td>
</tr>
<tr>
<td>Ophites</td>
<td>O’phites</td>
<td>Brotherhood or the Serpent.</td>
</tr>
<tr>
<td>Oral</td>
<td>O’ral</td>
<td>Verbal, by word of mouth.</td>
</tr>
<tr>
<td>Ordo ab Chao</td>
<td>O’rd-ô’-ab châ’o</td>
<td>Order out of chaos.</td>
</tr>
<tr>
<td>Orftlamme</td>
<td>O’rf-lamme</td>
<td>Ancient banner of the Counts of</td>
</tr>
<tr>
<td>Orion</td>
<td>O’r-r’un</td>
<td>One of the constellation of stars.</td>
</tr>
<tr>
<td>Ormuds and Ahriman</td>
<td>Örmûds and Ahr-r’mân</td>
<td>Strong and evil. Darkness and light.</td>
</tr>
<tr>
<td>Ornan</td>
<td>Ör’-nan</td>
<td>Whose threshing floor be-</td>
</tr>
<tr>
<td>Ostris</td>
<td>O-str’is</td>
<td>came David’s altar.</td>
</tr>
<tr>
<td>Oterut</td>
<td>O-tér-r’tt</td>
<td>Chief god of old Egyptian mythol-</td>
</tr>
<tr>
<td>Otereb</td>
<td>O-treb</td>
<td>The assassin at the west gate.</td>
</tr>
<tr>
<td>Ouriel</td>
<td>Ou’r-r’tl</td>
<td>Pseudonym of Rosicrucian Michel</td>
</tr>
<tr>
<td>Overseer</td>
<td>O-ver-èr</td>
<td>[Mayer.</td>
</tr>
<tr>
<td>Osee</td>
<td>O’sès</td>
<td>Nutasch. One who inspects.</td>
</tr>
<tr>
<td>Oshah</td>
<td>O’sh’-ah</td>
<td>Acclamation.</td>
</tr>
<tr>
<td>Pachacamec</td>
<td>Pach’-a’-mâo</td>
<td>Peruvian for Creator of the Universe.</td>
</tr>
<tr>
<td>Faganis, Hugo de</td>
<td>Pâ-gân’s, Hûgo de</td>
<td>Latinized name of Hugh de Payens.</td>
</tr>
<tr>
<td>Palestine</td>
<td>Pal-es’tîne</td>
<td>Commonly called The Holy Land.</td>
</tr>
<tr>
<td>Paladdum</td>
<td>Pal-lâ’di-um</td>
<td>That which is an effectual defense.</td>
</tr>
<tr>
<td>Paracelsus</td>
<td>Pâ-ri-çois’-sés</td>
<td>Degree in MSS. collections of Peu-</td>
</tr>
<tr>
<td>Parent</td>
<td>Pâ’r-rtent</td>
<td>One who begets offspring.</td>
</tr>
<tr>
<td>Pariant</td>
<td>Pâ’r-r’ant</td>
<td>A fine quality of marble.</td>
</tr>
<tr>
<td>Farikel Ch Agroucheda</td>
<td>{ Pâ’r-ke-ch’A’ grooth’</td>
<td>An occult scientific work of Brah-</td>
</tr>
<tr>
<td>Perifer</td>
<td>Pêr’-fr’er</td>
<td>mans.</td>
</tr>
<tr>
<td>Parsees</td>
<td>Pêr’-es’</td>
<td>Spokesmen.</td>
</tr>
<tr>
<td>Pas perdus</td>
<td>Pêr’ pes’-dûs’</td>
<td>Followers of Zoroaster.</td>
</tr>
<tr>
<td>Fastephort</td>
<td>Pêst’-eph’-rfort</td>
<td>French name for room for visitors.</td>
</tr>
<tr>
<td>Fastes</td>
<td>Pêst’-es’</td>
<td>Couch or shrine bearers.</td>
</tr>
</tbody>
</table>
| Greek for couch. }
<table>
<thead>
<tr>
<th>WORDS OF DOUTFUL PRONUNCIATION</th>
<th>PROPER MAORIS PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patent</td>
<td>Pā't'ent</td>
<td>A letter securing certain rights.</td>
</tr>
<tr>
<td>Pax vobisum</td>
<td>Pax vō-bis'ēm</td>
<td>Peace be with you.</td>
</tr>
<tr>
<td>Pectoral</td>
<td>Pē't'ēorical</td>
<td>Pertaining to the breast.</td>
</tr>
<tr>
<td>Pedal</td>
<td>Pē'dal</td>
<td>Pōdes, the feet.</td>
</tr>
<tr>
<td>Pedum</td>
<td>Pē'dūm</td>
<td>Literally, a shepherd's crook.</td>
</tr>
<tr>
<td>Peetsah</td>
<td>Pet'sēh</td>
<td>The Demon of Calummy.</td>
</tr>
<tr>
<td>Peleg or Phaleg</td>
<td>Pē'leg or Fā'leg</td>
<td>Division. A son of Eber.</td>
</tr>
<tr>
<td>Penance</td>
<td>Pen'ance</td>
<td>Suffering as evidence of repentance.</td>
</tr>
<tr>
<td>Pentacle</td>
<td>Pēnt'ak</td>
<td>Two intersecting triangles.</td>
</tr>
<tr>
<td>Pentateuch</td>
<td>Pēntā'tak</td>
<td>The five books of Moses.</td>
</tr>
<tr>
<td>Perambulate</td>
<td>Per'am'bu-lāte</td>
<td>To walk over.</td>
</tr>
<tr>
<td>Feridyte</td>
<td>Fē'ridy'te</td>
<td>See Elet of Ferignan.</td>
</tr>
<tr>
<td>Ferignan</td>
<td>Fē'rig-nān</td>
<td>A country in Western Asia.</td>
</tr>
<tr>
<td>Fesidian</td>
<td>Fē'si-dian</td>
<td>An instrument for pounding.</td>
</tr>
<tr>
<td>Festile</td>
<td>Fē'silí</td>
<td>Separated, driven apart.</td>
</tr>
<tr>
<td>Phaal Chol</td>
<td>Fā'ah Kol</td>
<td>Founded at Paris in 1840.</td>
</tr>
<tr>
<td>Phalnuteletian Society</td>
<td>Phāl'nū-tē-le'tēian</td>
<td>Division and subsequent reunion.</td>
</tr>
<tr>
<td>Pharaxal</td>
<td>Phār'ax-al</td>
<td>A king, a sovereign.</td>
</tr>
<tr>
<td>Pharmaoah</td>
<td>Fā'mo-ah</td>
<td>Congregated, reassembled.</td>
</tr>
<tr>
<td>Pharamoch</td>
<td>Fā-rōm-chō</td>
<td>Literally, Friends of Truth.</td>
</tr>
<tr>
<td>Philistines</td>
<td>Phīl'is-tēns</td>
<td>An inhabitant of Philistia.</td>
</tr>
<tr>
<td>Philocorettes, Order of</td>
<td>Phīl'o-co-re't-tēs</td>
<td>Established in French army in Spain</td>
</tr>
<tr>
<td>Phyacteries</td>
<td>Phī-a'ker-īes</td>
<td>Ornaments. [in 1808.</td>
</tr>
<tr>
<td>Picart's Ceremonies</td>
<td>Pī'kārt</td>
<td>By Bernard Picart.</td>
</tr>
<tr>
<td>Pilaster</td>
<td>Pī-lāster</td>
<td>A partly projecting column.</td>
</tr>
<tr>
<td>Pilier</td>
<td>Pī'lēr</td>
<td>A pillar or support of an edifice.</td>
</tr>
<tr>
<td>Pincenau</td>
<td>Pīn'se-nō</td>
<td>Pin-so. To act as secretary.</td>
</tr>
<tr>
<td>Priest</td>
<td>Pī'rist</td>
<td>Organizer of Council of Knights of the East.</td>
</tr>
<tr>
<td>Pitaka</td>
<td>Pī't'aka</td>
<td>The Bible of Buddhism.</td>
</tr>
<tr>
<td>Pitris</td>
<td>Pī'tris</td>
<td>Spirits.</td>
</tr>
<tr>
<td>Planche Tracee</td>
<td>Plan'che Trā-se</td>
<td>Designation for minutes in French</td>
</tr>
<tr>
<td>Pleiades</td>
<td>Pī'lī-dez</td>
<td>A group of seven stars. [Lodges.</td>
</tr>
<tr>
<td>Polkal</td>
<td>Pō'l'kal</td>
<td>Altogether separated.</td>
</tr>
<tr>
<td>Polycronicon</td>
<td>Pōl'-kron'-i'kon</td>
<td>Latin Chronicle by Ranulf Higden.</td>
</tr>
<tr>
<td>Pomagrate</td>
<td>Pōm'me-grāt</td>
<td>Adopted as the symbol of plenty.</td>
</tr>
<tr>
<td>Pomme Verte</td>
<td>Pōm'me Vēr'te</td>
<td>Pō-m Vēr-t.</td>
</tr>
<tr>
<td>Puniard</td>
<td>Pūn'yard</td>
<td>A small dagger.</td>
</tr>
<tr>
<td>Pontifes Frères</td>
<td>Pōntī-frēs Frēres</td>
<td>Ponti-frēses Frēres.</td>
</tr>
<tr>
<td>Pontiff</td>
<td>Pōntīff</td>
<td>A high priest.</td>
</tr>
<tr>
<td>Porch</td>
<td>Pōrch</td>
<td>Not Pawr'h. A gate or entrance.</td>
</tr>
<tr>
<td>Position</td>
<td>Pō-si-ph'un</td>
<td>Situation, station.</td>
</tr>
<tr>
<td>Postulant</td>
<td>Pō-stū-lānt</td>
<td>From Latin postulans—asking for.</td>
</tr>
<tr>
<td>Potens</td>
<td>Pō'tēns</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Potentate</td>
<td>Pō'ten-tāt</td>
<td>One of high authority.</td>
</tr>
<tr>
<td>Poursuivant</td>
<td>Pō-rō-su'-vānt</td>
<td>Poor-su'e-van.</td>
</tr>
<tr>
<td>Praezenna</td>
<td>Praiz'ēn-nā</td>
<td>Followers of Praezenna.</td>
</tr>
<tr>
<td>Prelate</td>
<td>Prēl'ate</td>
<td>A dignitary of the church.</td>
</tr>
<tr>
<td>Precepte</td>
<td>Prē-sept</td>
<td>An injunction, mandate.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PROPRONUNCIATION</td>
<td>PROPER MAONIC PROPRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>---------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Presentation</td>
<td>Prés-en-ta'shun</td>
<td>Setting forth, a gift.</td>
</tr>
<tr>
<td>Princeps</td>
<td>Prin'ōps</td>
<td>Chief.</td>
</tr>
<tr>
<td>Progress</td>
<td>Pro'gres</td>
<td>Advancement.</td>
</tr>
<tr>
<td>Proponenda</td>
<td>Prō-pō-nen'dā</td>
<td>Subjects to be proposed.</td>
</tr>
<tr>
<td>Propyrium</td>
<td>Prō'py-lae's'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'tō-kōl</td>
<td>The original writing.</td>
</tr>
<tr>
<td>Provost</td>
<td>Prō'y'ust</td>
<td>A presiding officer.</td>
</tr>
<tr>
<td>Prudence</td>
<td>Prū'dence</td>
<td>Wisdom applied to practice.</td>
</tr>
<tr>
<td>Psalms</td>
<td>Sāms</td>
<td>A sacred song.</td>
</tr>
<tr>
<td>Paterians</td>
<td>Patē-s'ri'ans</td>
<td>A sect of Arians.</td>
</tr>
<tr>
<td>Pseudonym</td>
<td>Petō-dō-oym</td>
<td>SS'ō-do-nim. False or fictitious name.</td>
</tr>
<tr>
<td>Pulsant</td>
<td>Pūl-is'sant</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Pulsantii Operetur</td>
<td>Pūl-san'ti Opē-ri-tū-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>Pū-rā'nas</td>
<td>Text-books of worshipers of Vishnu.</td>
</tr>
<tr>
<td>Pursuivant</td>
<td>Pūr'sui-vant</td>
<td>Per'swā-vant, messenger.</td>
</tr>
<tr>
<td>Pythagoras</td>
<td>Py-thā'g'o-ras</td>
<td>School of, supposed model of Mas.</td>
</tr>
<tr>
<td>Quadrivium and</td>
<td></td>
<td>sonry.</td>
</tr>
<tr>
<td>Trivium</td>
<td>Quād-riv'i-um</td>
<td>Triv'i-um.</td>
</tr>
<tr>
<td>Quaternio</td>
<td>Quā-tēr-ni-on</td>
<td>The number four.</td>
</tr>
<tr>
<td>Quetsalcosti</td>
<td>Quet'si-al'coatl</td>
<td>Ket'se-al'coatl.</td>
</tr>
<tr>
<td>Rabbanaim</td>
<td>Rab'bā-nā'm</td>
<td>Chief of the architects.</td>
</tr>
<tr>
<td>Rabbi</td>
<td>Rab'bā</td>
<td>An eminent teacher.</td>
</tr>
<tr>
<td>Rabbinism</td>
<td>Rab'bīn-ism</td>
<td>A Jewish system of philosophy.</td>
</tr>
<tr>
<td>Rabboun</td>
<td>Rab'bo'ni</td>
<td>My Rabbi. A most excellent Master.</td>
</tr>
<tr>
<td>Ragen</td>
<td>Rab'gōn</td>
<td>A noted Masonic writer of France.</td>
</tr>
<tr>
<td>Rahab</td>
<td>Rab'āb</td>
<td>A name of Egypt.</td>
</tr>
<tr>
<td>Ramayana</td>
<td>Ra'ma-ya'na</td>
<td>The great epic of ancient India.</td>
</tr>
<tr>
<td>Raphodom</td>
<td>Ra'fō-dōm</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Ratisbon</td>
<td>Ra'tis-bon</td>
<td>A city of Bavaria.</td>
</tr>
<tr>
<td>Rasahbeeljah</td>
<td>Ra-sābēl-e'yā</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Recognize</td>
<td>Ra'kōg-nis</td>
<td>To know again.</td>
</tr>
<tr>
<td>Recovery</td>
<td>Ra-kōv'er-i</td>
<td>Restoration.</td>
</tr>
<tr>
<td>Recitatio</td>
<td>Re'kit-tōd</td>
<td>Straightness, justice.</td>
</tr>
<tr>
<td>Recusant</td>
<td>Re'-či'ant</td>
<td>Insolubilize.</td>
</tr>
<tr>
<td>Behoboaam</td>
<td>Rē-bō-bo'am</td>
<td>Son and successor of Solomon.</td>
</tr>
<tr>
<td>Rechum</td>
<td>Rē-hōm</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Renedeuous</td>
<td>Ren'de-vōō</td>
<td>An appointed place.</td>
</tr>
<tr>
<td>Requem</td>
<td>Re'kwē-em</td>
<td>A hymn for the dead.</td>
</tr>
<tr>
<td>Research</td>
<td>Re'-serch</td>
<td>Investigation, examination.</td>
</tr>
<tr>
<td>Resplendens</td>
<td>Rē'-splen'ads</td>
<td>Resplendent.</td>
</tr>
<tr>
<td>Restoravit pacem patri</td>
<td>{ Re-stō-rāv'vet pat'-sēm patr.}</td>
<td>He restored peace to his country.</td>
</tr>
<tr>
<td>Reverent</td>
<td>Re'ver-ent</td>
<td>Expressing veneration.</td>
</tr>
<tr>
<td>Revestiary</td>
<td>Re-vest'i-ary</td>
<td>Wardrobe, place for sacred vest.</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>Rex regum dominus dominorum</td>
<td>Rex regum dōm-i-nta dominōrum</td>
<td>King of King and Lord of Lords.</td>
</tr>
<tr>
<td>Boblot</td>
<td>Rōbłōt</td>
<td>A distinguished French Mason.</td>
</tr>
<tr>
<td>Rosekreus, Christian</td>
<td>Rōzē kreus</td>
<td>See Rosicrucianism.</td>
</tr>
<tr>
<td>Rosicrucians</td>
<td>Rōzē kru-krahs</td>
<td>A Brotherhood of the 14th century.</td>
</tr>
<tr>
<td>Rohe</td>
<td>Rōhe</td>
<td>The course or way.</td>
</tr>
<tr>
<td>Buchiel</td>
<td>Būchiel</td>
<td>Rō-he.</td>
</tr>
<tr>
<td>Sadeh</td>
<td>Sā'dāh</td>
<td>Literally, hosts.</td>
</tr>
<tr>
<td>Sabalis</td>
<td>Sā-bā-lis</td>
<td>Worship of the sun, moon, and stars.</td>
</tr>
<tr>
<td>Sabaoth</td>
<td>Sā-bā'oth</td>
<td>Jehovah of Hosta.</td>
</tr>
<tr>
<td>Sábado</td>
<td>Sā-bal'</td>
<td>Mystical word, Scottish Rite.</td>
</tr>
<tr>
<td>Sabbanism</td>
<td>Sā-bān-im</td>
<td>Same as Sabais.</td>
</tr>
<tr>
<td>Sacellum</td>
<td>Sā-cell-um</td>
<td>A walled enclosure without roof.</td>
</tr>
<tr>
<td>Sacerdotal</td>
<td>Sā-sar-dōtal</td>
<td>Pertaining to the order of priests.</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>Sāk-rī-fēs</td>
<td>An offering. (celest of Jesus.</td>
</tr>
<tr>
<td>Sadoe</td>
<td>Sā'dōe</td>
<td>Heb., just. Father of Achim, an-</td>
</tr>
<tr>
<td>Sadonia</td>
<td>Sā-dō-ne-ēs</td>
<td>Significant word in the higher de-</td>
</tr>
<tr>
<td>Sagitta</td>
<td>Sā-gī-tā</td>
<td>The keystone of an arch. (grés.</td>
</tr>
<tr>
<td>Saint Adhabel</td>
<td>Sānt Ad'hā-bēl</td>
<td>Evidently meaning St. Amphibalus.</td>
</tr>
<tr>
<td>Saint Amphibalus</td>
<td>Sānt Am-phī-bal'us</td>
<td>Title of a sensational Masonic work.</td>
</tr>
<tr>
<td>Saint Nicaise</td>
<td>Sānt Nī-caise</td>
<td>The Divine presence.</td>
</tr>
<tr>
<td>Sakmat</td>
<td>Sāk-mat</td>
<td>The female energy of Sīva.</td>
</tr>
<tr>
<td>Sakti</td>
<td>Sāk-tī</td>
<td>King of Kings.</td>
</tr>
<tr>
<td>Salah-eddin</td>
<td>Sā-lāh-ed-dēn</td>
<td>Initials forming part of a sentence.</td>
</tr>
<tr>
<td>Salt</td>
<td>Sālt</td>
<td>The Hall of the Last Steps.</td>
</tr>
<tr>
<td>Salles des Pas Perdu</td>
<td>Sālles des Pās Per-du</td>
<td>An island in the Bay of Bombay.</td>
</tr>
<tr>
<td>Salsette</td>
<td>Sāl-sette</td>
<td>To greet, to hail.</td>
</tr>
<tr>
<td>Salute</td>
<td>Sā-lōt</td>
<td>Health, a Roman greeting.</td>
</tr>
<tr>
<td>Salutem</td>
<td>Sā-lō-tem</td>
<td>Of the principal city of the Ten</td>
</tr>
<tr>
<td>Samaritan</td>
<td>Sā-mar-tān</td>
<td>See Mysteries of Cultūr. (Tribes.</td>
</tr>
<tr>
<td>Sanctum Sanctorum</td>
<td>Sānk-tūm Sāntum-tūm</td>
<td>An emerald dish.</td>
</tr>
<tr>
<td>San Graal</td>
<td>Sān Grā-al</td>
<td>Highest judicial tribunal of the Jews.</td>
</tr>
<tr>
<td>Sanhedrim</td>
<td>Sān-he-drīm</td>
<td>Cited in the nomenclature of Fustier.</td>
</tr>
<tr>
<td>Saptoele</td>
<td>Sāp-tō-lē</td>
<td>Arabic followers of Mohammed.</td>
</tr>
<tr>
<td>Saracens</td>
<td>Sār-ā-ēns</td>
<td>A precious stone of the breastplate.</td>
</tr>
<tr>
<td>Sardeus</td>
<td>Sār-de-us</td>
<td>Pretended exposition of Freem-</td>
</tr>
<tr>
<td>Sarsena</td>
<td>Sār-sēnā</td>
<td>Sot-bōi'. (sonry.</td>
</tr>
<tr>
<td>Sat B'hal</td>
<td>Sāt B'hāl</td>
<td>A local Eastern ruler.</td>
</tr>
<tr>
<td>Satrap</td>
<td>Sāt-rāp or Sa'trap</td>
<td>An insect with wings cased.</td>
</tr>
<tr>
<td>Scarabeus</td>
<td>Skār-a-bē-us</td>
<td>Division, separation.</td>
</tr>
<tr>
<td>Schism</td>
<td>Sīzm</td>
<td>Insubordinate Masons.</td>
</tr>
<tr>
<td>Schismatic</td>
<td>Sīzm-māt'īc</td>
<td>White Ox, or Innocence.</td>
</tr>
<tr>
<td>Schoor-Laban</td>
<td>Schōor-Lābān</td>
<td>A superintending officer of records.</td>
</tr>
<tr>
<td>Secretary</td>
<td>Sek'ē-tā-rī</td>
<td>A secret Masonic society.</td>
</tr>
<tr>
<td>Schadd Schmagan</td>
<td>Sēh-fēd Schā'mā-gān</td>
<td>Arabic register of all the wicked.</td>
</tr>
<tr>
<td>Sejîn</td>
<td>Sējīn</td>
<td>A pause or musical note.</td>
</tr>
<tr>
<td>Selah</td>
<td>Sēlāh</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUTTFUL PRONUNCIATION</td>
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<td>--------------------------------</td>
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<td>-----------</td>
</tr>
<tr>
<td>Selamtu Alekmum</td>
<td>Se-la’mu ɐl-e-kum</td>
<td>Se-la’moo A’l-koom.</td>
</tr>
<tr>
<td>Semester</td>
<td>Se-ma’s-tər</td>
<td>Semi-annual word used only in A. steward.</td>
</tr>
<tr>
<td>Senechal</td>
<td>Se-nə-shəl</td>
<td>[France.</td>
</tr>
<tr>
<td>Seniority</td>
<td>Se-nə-rə-ti</td>
<td>Priority, or superiority in rank.</td>
</tr>
<tr>
<td>Sephiroth</td>
<td>Se-pə-hro’təθ</td>
<td>From Saphiri—splendid.</td>
</tr>
<tr>
<td>Seraphim</td>
<td>Se-ra’pəm</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Serai</td>
<td>Se-ra’e</td>
<td>A rest house.</td>
</tr>
<tr>
<td>Serapis</td>
<td>Se-ra’pis</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Seh Baxar</td>
<td>Se-h bə-ʃər</td>
<td>A name of Zerubbabel.</td>
</tr>
<tr>
<td>Sethos</td>
<td>Se-təhəs</td>
<td>A popular work published in 1731.</td>
</tr>
<tr>
<td>Shaddai</td>
<td>Shadd-də-i</td>
<td>One of the names of God.</td>
</tr>
<tr>
<td>Shalal Shalom Abe</td>
<td>Shal’al Shal’om Ab’ba</td>
<td>He restored peace to his father.</td>
</tr>
<tr>
<td>Shalash eirim</td>
<td>Shal’as ə-rem</td>
<td>Twenty-third. [Temple.</td>
</tr>
<tr>
<td>Shamir</td>
<td>Sham’ir</td>
<td>The worm used for building the</td>
</tr>
<tr>
<td>Shaveh</td>
<td>Shəvə</td>
<td>A valley in Palestine.</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Shəl-tə-əl</td>
<td>Father of Zerubbabel, who led back the Jews from Babylon.</td>
</tr>
<tr>
<td>Shebat</td>
<td>She-bət</td>
<td>Fifth month of Hebrew civil year.</td>
</tr>
<tr>
<td>Shekel</td>
<td>Shək-əl</td>
<td>A Jewish coin. Value about 62</td>
</tr>
<tr>
<td>Shekinah</td>
<td>Shə-kə-nəh</td>
<td>To dwell. [cents.</td>
</tr>
<tr>
<td>Shelomoth</td>
<td>She-lə-mə-thə</td>
<td>Peacefulness.</td>
</tr>
<tr>
<td>Shelem lecka</td>
<td>She-ləm lek-ə</td>
<td>Password of the Order of Felicity.</td>
</tr>
<tr>
<td>Shem Ham Phorash</td>
<td>Shem həm fə-rəsh</td>
<td>The unsolved mystery. The name.</td>
</tr>
<tr>
<td>Shemitic</td>
<td>Shəm-it’əc</td>
<td>An historical religious division.</td>
</tr>
<tr>
<td>Shecha</td>
<td>She-əhə</td>
<td>Free, noble.</td>
</tr>
<tr>
<td>Shibboleth</td>
<td>Shıb-əl’o-thə</td>
<td>An ear of corn. Stream of water.</td>
</tr>
<tr>
<td>Shimahal</td>
<td>Shıma-hal</td>
<td>Babylonia in its fullest extent.</td>
</tr>
<tr>
<td>Shinar</td>
<td>Shı-nər</td>
<td>Stolkin, mentioned in A. A. S. R.</td>
</tr>
<tr>
<td>Shoulkain</td>
<td>Shoul’kain</td>
<td>A hallowed place.</td>
</tr>
<tr>
<td>Shrine</td>
<td>Shrən</td>
<td>Not shrub. A dwarf tree.</td>
</tr>
<tr>
<td>Shrub</td>
<td>Shrub</td>
<td>The ancient capital of Persia.</td>
</tr>
<tr>
<td>Shushan</td>
<td>Shu-shən</td>
<td>Thus passes the glory of the world.</td>
</tr>
<tr>
<td>Sic transit gloria mundi</td>
<td>Sıc trəs-tən’glər’ən’ni</td>
<td>Recording Angul in Islam.</td>
</tr>
<tr>
<td>Sjel Al</td>
<td>Sıj’el Āl</td>
<td>One of the tribes of Israel.</td>
</tr>
<tr>
<td>Simeon</td>
<td>Sım-ən</td>
<td>Guardian of the Persian mysteries.</td>
</tr>
<tr>
<td>Smorgh</td>
<td>Smər’gərθ</td>
<td>A mountain of Arabia.</td>
</tr>
<tr>
<td>Sinał</td>
<td>Sı’nət</td>
<td>Signifies a shoe-latchet.</td>
</tr>
<tr>
<td>Strat</td>
<td>Sı-rat</td>
<td>The ninth Hebrew month.</td>
</tr>
<tr>
<td>Siroc</td>
<td>Sı-roco</td>
<td>Foundation of Hermetic knowledge.</td>
</tr>
<tr>
<td>Sivan</td>
<td>Sı-vən</td>
<td>6th Deg. of Order of Strict Observance.</td>
</tr>
<tr>
<td>Smaagadine</td>
<td>Sma-ag’ad’ine</td>
<td></td>
</tr>
<tr>
<td>Socius</td>
<td>So-či-o</td>
<td></td>
</tr>
<tr>
<td>Softsm</td>
<td>So-f’təm</td>
<td>A mystical religious sect of Persia.</td>
</tr>
<tr>
<td>Sojourn</td>
<td>So-jərn</td>
<td>Temporary residence.</td>
</tr>
<tr>
<td>Solemn</td>
<td>Sol’mən</td>
<td>Reverential, devout.</td>
</tr>
<tr>
<td>Solomon</td>
<td>Sol’o-mon</td>
<td>King of Israel.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Solstice</td>
<td>Sol'stis</td>
<td>The apparent stoppage of the sun.</td>
</tr>
<tr>
<td>Solus</td>
<td>Sol'us</td>
<td>Latin, alone. [Paris]</td>
</tr>
<tr>
<td>Sorbonne</td>
<td>Sor'bonne</td>
<td>College of theological professors in</td>
</tr>
<tr>
<td>Southernly</td>
<td>Sóth'er-le</td>
<td>Toward the South.</td>
</tr>
<tr>
<td>Spes mea in Deo est</td>
<td>Spès me'a in Deo' est</td>
<td>My hope is in God. [Scotland]</td>
</tr>
<tr>
<td>Squarmen</td>
<td>Squär'men</td>
<td>Companies of wrights, slaters, in</td>
</tr>
<tr>
<td>Sru'</td>
<td>Sru'</td>
<td>Revelation.</td>
</tr>
<tr>
<td>Staurus</td>
<td>Stou'r'us</td>
<td>A stake. Croos.</td>
</tr>
<tr>
<td>Stibium</td>
<td>Stib'ium</td>
<td>Antimony.</td>
</tr>
<tr>
<td>Steinmetz</td>
<td>Stein'mèts</td>
<td>German for stonemason.</td>
</tr>
<tr>
<td>St. Jean d'Acre</td>
<td>Shán dä'ker</td>
<td>The city Acre, taken by Richard</td>
</tr>
<tr>
<td>Stolkin</td>
<td>Stol'kin</td>
<td>I, in 1191 and given the new name.</td>
</tr>
<tr>
<td>Strength</td>
<td>Strength</td>
<td>Inspector of the Tribe of Benjamin.</td>
</tr>
<tr>
<td>Success</td>
<td>Succ-o'kôth'</td>
<td>Not Strength. Force, vigor.</td>
</tr>
<tr>
<td>Sultan</td>
<td>Stül'tan</td>
<td>Heb., Booths. A place east of Jor-</td>
</tr>
<tr>
<td>Superficies</td>
<td>St'per-flësh-ës</td>
<td>A Turkish sovereign. [dan]</td>
</tr>
<tr>
<td>Summoned</td>
<td>Sum'mund</td>
<td>The surface, the face of a thing.</td>
</tr>
<tr>
<td>Sword</td>
<td>Sord</td>
<td>Not Sum'mund. Commanded.</td>
</tr>
<tr>
<td>Symbolic</td>
<td>Sim'böl-ik</td>
<td>Not Sword. Military officer's</td>
</tr>
<tr>
<td>Synagogue</td>
<td>Sin'a-gôb</td>
<td>Relating to symbols. [weapon]</td>
</tr>
<tr>
<td>Synod</td>
<td>Syn'o'd</td>
<td>Place of Jewish worship.</td>
</tr>
<tr>
<td>Syria</td>
<td>Str'ë</td>
<td>A meeting, convention or council.</td>
</tr>
<tr>
<td>Sytyle</td>
<td>Syt'yle</td>
<td>Heb., Aram. East of the Mediterr-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>An arrangement of columns. [meas]</td>
</tr>
<tr>
<td>Tabor</td>
<td>Ta'bôr-er</td>
<td>A name of Edom.</td>
</tr>
<tr>
<td>Tabernacle</td>
<td>Tab'är-nä'-kl</td>
<td>A temporary habitation.</td>
</tr>
<tr>
<td>Tableau</td>
<td>Tab'ô</td>
<td>A vivid representation.</td>
</tr>
<tr>
<td>Tadmor</td>
<td>Tâd'môr</td>
<td>City of Palms.</td>
</tr>
<tr>
<td>Talsman</td>
<td>Tal'mo'os-re'h-man</td>
<td>Magical charm.</td>
</tr>
<tr>
<td>Talith</td>
<td>Tal'ith</td>
<td>An oblong shawl.</td>
</tr>
<tr>
<td>Taljahad</td>
<td>Tal-jâh'ad</td>
<td>Angel of water.</td>
</tr>
<tr>
<td>Talmud</td>
<td>Tal'mud</td>
<td>The Hebrew laws and traditions.</td>
</tr>
<tr>
<td>Taurus</td>
<td>Ta'rus</td>
<td>The tenth Jewish month.</td>
</tr>
<tr>
<td>Tapestry</td>
<td>Tap'ees-tër'</td>
<td>Woven hangings.</td>
</tr>
<tr>
<td>Tarsihatha</td>
<td>Tar'shi-tha</td>
<td>See Tishah.</td>
</tr>
<tr>
<td>Tassel</td>
<td>Tâl'ësi</td>
<td>A pendant ornament.</td>
</tr>
<tr>
<td>Tarnai</td>
<td>Tar'ni-të</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Tau</td>
<td>Tôu</td>
<td>The last letter of Hebrew alphabet.</td>
</tr>
<tr>
<td>Taurus</td>
<td>Ta'rus</td>
<td>Bull. A sign of the Zodiac.</td>
</tr>
<tr>
<td>Tchandilas</td>
<td>Tcha'nd-al-ës</td>
<td>A class of pariahs.</td>
</tr>
<tr>
<td>Tebet</td>
<td>Ta'bet</td>
<td>The fourth Jewish month.</td>
</tr>
<tr>
<td>Tebeth</td>
<td>Te'beth</td>
<td>Literally, winter.</td>
</tr>
<tr>
<td>Templum Hierosolymse</td>
<td>Tem'plum Hr'ë-sol-me</td>
<td>Latin for Temple of Jerusalem.</td>
</tr>
<tr>
<td>Tenets</td>
<td>Tem'ëts</td>
<td>Dogmas, doctrines and principles.</td>
</tr>
<tr>
<td>Tong</td>
<td>Ten-gô</td>
<td>Initials of a sentence.</td>
</tr>
</tbody>
</table>
| Tenso-Dai-Sin                    | Ten'sô-o-Dai'-Sin           | A deity held in adoration by Japan-
<p>| Tersaphim                        | Ta'ra'farm                 | Household deities. [tea] |
| Tessellated                      | Te'sel-të-ted               | Ornament of a lodge. |</p>
<table>
<thead>
<tr>
<th>WORDS OF DOUTFUL PRONUNCIATION</th>
<th>PROPER MACROPRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tessera</td>
<td>Tĕs'ĕ-ră</td>
<td>Tessera Hospitalis, token of the guest.</td>
</tr>
<tr>
<td>Tetractys</td>
<td>Tĕt-răk'tă-s</td>
<td>The number four.</td>
</tr>
<tr>
<td>Tetraddites</td>
<td>Tĕt-ră-dĕ-tă-s</td>
<td>Believers in a Godhead of four persons.</td>
</tr>
<tr>
<td>Tetragram</td>
<td>Tĕt-ră-gram</td>
<td>A four-letter word.</td>
</tr>
<tr>
<td>Tetragrammation</td>
<td>Tĕt-ră-gram-mă-ton</td>
<td>Signifies a word of four letters.</td>
</tr>
<tr>
<td>Teutonic</td>
<td>Tĕ-tŏn'ăk</td>
<td>Relating to the ancient Germans.</td>
</tr>
<tr>
<td>Thammus</td>
<td>Thăm'mus</td>
<td>Syrian god Adonis.</td>
</tr>
<tr>
<td>Thæbet</td>
<td>Thĕ-bĕt</td>
<td>Same as Tabet, above.</td>
</tr>
<tr>
<td>Thëbounah</td>
<td>Thĕ-bŏ ön'ah</td>
<td>A mystic word in Kadoeh.</td>
</tr>
<tr>
<td>Theopaschites</td>
<td>Thĕ-op-as'chătes</td>
<td>Followers of Peter the Fuller.</td>
</tr>
<tr>
<td>Theoricus</td>
<td>Thĕ-or'ŏ-kŭs</td>
<td>12th Degree of German Rose Croix.</td>
</tr>
<tr>
<td>Therapeutæ</td>
<td>Thĕr'ĕ-pĕt'ŭs</td>
<td>Asetic sect of Jews in first A. D.</td>
</tr>
<tr>
<td>Therlog</td>
<td>Thĕr'ŏ-log</td>
<td>Magic operated by celestial means.</td>
</tr>
<tr>
<td>Therurgy</td>
<td>Thĕr'ŏ-gŏry</td>
<td>Strength.</td>
</tr>
<tr>
<td>Thëkath</td>
<td>Thĕk-kăth</td>
<td>See Urim and Thummim. Truth.</td>
</tr>
<tr>
<td>Thummim</td>
<td>Thŭ-mim</td>
<td>A crown. The Pope's triple crown.</td>
</tr>
<tr>
<td>Tiara</td>
<td>Ti-a'ra</td>
<td>A city of Palestine.</td>
</tr>
<tr>
<td>Tiberius</td>
<td>Ti-be'rö-us</td>
<td>Impress upon forehead of Brahman.</td>
</tr>
<tr>
<td>Tilik</td>
<td>Ti'lık</td>
<td>Name given in France to a stamp.</td>
</tr>
<tr>
<td>Timbre</td>
<td>Ti'm-brĕ</td>
<td>Title of Persian governors of Judea.</td>
</tr>
<tr>
<td>Trabhatha</td>
<td>Trăb'hă-thă</td>
<td>The first Hebrew month.</td>
</tr>
<tr>
<td>Tīrt</td>
<td>Tīr'ti</td>
<td>A favorite of the King of Israel.</td>
</tr>
<tr>
<td>Tito</td>
<td>Tĭ-tŏ</td>
<td>A fortified town on the Elbe.</td>
</tr>
<tr>
<td>Torgau</td>
<td>Tŏr-gău</td>
<td>Deviating from rectitude.</td>
</tr>
<tr>
<td>Tortuous</td>
<td>Tŏr-tŭ-us</td>
<td>One who journeys.</td>
</tr>
<tr>
<td>Traveler</td>
<td>Trav-e'ler</td>
<td>The ranking king in Scan Mysteries.</td>
</tr>
<tr>
<td>Tredic</td>
<td>Trĕd'ĭc</td>
<td>The designing board.</td>
</tr>
<tr>
<td>Trestle</td>
<td>Trĕs'tĕl</td>
<td>The union of three objects.</td>
</tr>
<tr>
<td>Triad</td>
<td>Trĭ-ad</td>
<td>A subsidy or tax.</td>
</tr>
<tr>
<td>Tribute</td>
<td>Trĭ-bŭ-te</td>
<td>An ornament in the Doric Order.</td>
</tr>
<tr>
<td>Triglyphs</td>
<td>Trĭ-gliĥs</td>
<td>Sacred name of God among Hindus.</td>
</tr>
<tr>
<td>Trilingual</td>
<td>Trĭ-lĭg'ral</td>
<td>The Hindu Trinity.</td>
</tr>
<tr>
<td>Trinurti</td>
<td>Trĭ-nŭr'tĭ</td>
<td>A lodge instituted at Paris in 1816.</td>
</tr>
<tr>
<td>Tripitaka</td>
<td>Trĭ-pĭt'ĭ-kă</td>
<td>Three in one.</td>
</tr>
<tr>
<td>Triune</td>
<td>Trĭ-un</td>
<td>Să'fī-thăl. The Luna angel.</td>
</tr>
<tr>
<td>Tsaphiel</td>
<td>Tsă'phil-ĕl</td>
<td>First step of the mystical ladder.</td>
</tr>
<tr>
<td>Tedakah</td>
<td>Tĕdă-kăh</td>
<td>An enquirer.</td>
</tr>
<tr>
<td>Taldonni</td>
<td>Tăl-dō-ni</td>
<td>50-fm.</td>
</tr>
<tr>
<td>Teolm</td>
<td>Teŏl'm</td>
<td>A term used by the Druids.</td>
</tr>
<tr>
<td>Tuapholl</td>
<td>Tu'-ă-phŏll</td>
<td>Son of Lamech and Zillah.</td>
</tr>
<tr>
<td>Tubal Cain</td>
<td>Tu-băl Că'nă</td>
<td>The long undergarment of the clergy.</td>
</tr>
<tr>
<td>Tunic</td>
<td>Tŭ-nik</td>
<td>Commander of cavalry.</td>
</tr>
<tr>
<td>Tarcompoiler</td>
<td>Tar'kŏ-m-pă-lĕr</td>
<td>Frur-kŏs-a. A stone in breastplate.</td>
</tr>
<tr>
<td>Turquoise</td>
<td>Tŭr-quŏzë</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Tuscan</td>
<td>Tŭs'kan</td>
<td>The Egyptian evil deity.</td>
</tr>
<tr>
<td>Typhon</td>
<td>Tĭf'ŏn</td>
<td>Relating to Tyre.</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>Unaffiliated</td>
<td>Ēn-af-fil’s-tē-ted</td>
<td>Not a member.</td>
</tr>
<tr>
<td>Unhele</td>
<td>Ēn-heł’</td>
<td>To uncover or reveal.</td>
</tr>
<tr>
<td>Unison</td>
<td>Yō’ne-sun</td>
<td>Harmony, concord.</td>
</tr>
<tr>
<td>Upadēras</td>
<td>Ó-pā-de’vās</td>
<td></td>
</tr>
<tr>
<td>Upānished</td>
<td>Ó-pān-leh-ād</td>
<td>Name for certain Sanskrit works.</td>
</tr>
<tr>
<td>Ur</td>
<td>Ēr</td>
<td>Fire, light, or spirit.</td>
</tr>
<tr>
<td>Urt</td>
<td>Ēr’t</td>
<td>Heb., Enlightened. Son of Hur.</td>
</tr>
<tr>
<td>Uriel</td>
<td>Ēr’iel</td>
<td>God is light.</td>
</tr>
<tr>
<td>Urtim</td>
<td>Ēr’tim</td>
<td>Lights.</td>
</tr>
<tr>
<td>Usage</td>
<td>Yō’sjí</td>
<td>Custom, use, habit.</td>
</tr>
<tr>
<td>Utopia</td>
<td>Ó-top’e-a</td>
<td>Ideal perfection.</td>
</tr>
<tr>
<td>Usurp</td>
<td>Ó-stūrp’</td>
<td>Seize and hold possession.</td>
</tr>
<tr>
<td>Vagao</td>
<td>Va’gā-o</td>
<td>Found in French Rite of Adoption.</td>
</tr>
<tr>
<td>Valorous</td>
<td>Val’or-ō’ts</td>
<td>Brave, courageous.</td>
</tr>
<tr>
<td>Vase</td>
<td>Vās</td>
<td>An ornamental vessel.</td>
</tr>
<tr>
<td>Vasthi</td>
<td>Vāsh’tś</td>
<td>Wife of Ahaseerus.</td>
</tr>
<tr>
<td>Vedāda</td>
<td>Vē’ā-dā</td>
<td>That is, the second Adar.</td>
</tr>
<tr>
<td>Vedas</td>
<td>Vē’dās</td>
<td>Sacred canon of the Hindus.</td>
</tr>
<tr>
<td>Vehm-gericht</td>
<td>Vēhmv’-gér-ich’t</td>
<td>See Secret Tribunal of Westphalia.</td>
</tr>
<tr>
<td>Verger</td>
<td>Vē’jer</td>
<td>An attendant upon a dignitary.</td>
</tr>
<tr>
<td>Vertax</td>
<td>Vērt’ax</td>
<td>Truth.</td>
</tr>
<tr>
<td>Vesica Places</td>
<td>Vē’si-ca Pīs-cis</td>
<td>The air-bladder of a fish.</td>
</tr>
<tr>
<td>Vespasian</td>
<td>Vēs-pa’sian</td>
<td></td>
</tr>
<tr>
<td>Vedlixum Belli</td>
<td>Vē-d’lixum Belli</td>
<td>A war flag.</td>
</tr>
<tr>
<td>Vicegerent</td>
<td>Vīs-gū-rente</td>
<td>An officer authorised to act for an-</td>
</tr>
<tr>
<td>Viele-Brü</td>
<td>Vī’el-Brū</td>
<td>V-īs-l Brū, Rite of, established 1748.</td>
</tr>
<tr>
<td>Vincere aut Mori</td>
<td>Vīn’ce-rē āt Mori</td>
<td>To conquer or to die.</td>
</tr>
<tr>
<td>Vineyards</td>
<td>Vīn’yārd’s</td>
<td>A plantation of vines.</td>
</tr>
<tr>
<td>Vitra</td>
<td>Vī’trā</td>
<td>A Mohammedan sect, established 1740.</td>
</tr>
<tr>
<td>Viva voce</td>
<td>Vē’vā-vo’sā</td>
<td>By word of mouth.</td>
</tr>
<tr>
<td>Viat</td>
<td>Vī’vāt</td>
<td>Vivat! vivat! Acclamation.</td>
</tr>
<tr>
<td>Voishnurus</td>
<td>Vōs-hin’ō-rūs</td>
<td></td>
</tr>
<tr>
<td>Volutae</td>
<td>Vō’lūta</td>
<td>A spiral ornament in Architecture.</td>
</tr>
<tr>
<td>Vouch</td>
<td>Vouch</td>
<td>To attest or bear witness.</td>
</tr>
<tr>
<td>Wahhabites</td>
<td>Wā’hā-bites</td>
<td>Represents the opponents of Ma-</td>
</tr>
<tr>
<td>Warrant</td>
<td>Wōr’rant</td>
<td>Commission, authority.</td>
</tr>
<tr>
<td>Westward</td>
<td>West’ward</td>
<td>Not West’urd. Toward the West.</td>
</tr>
<tr>
<td>Wilhelmshad</td>
<td>Wil’helms-bād</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Wolfenbuttel</td>
<td>Wōl-fen-būt-tel</td>
<td>A city of Lower Saxony.</td>
</tr>
<tr>
<td>Worship</td>
<td>Wōr’ship</td>
<td>Title of honor. To adore.</td>
</tr>
<tr>
<td>Worthly</td>
<td>Wōr’the</td>
<td>Estimable, possessing merit.</td>
</tr>
<tr>
<td>Xerophagists</td>
<td>Xē’ro-phā’gists</td>
<td>Eaters of dry food.</td>
</tr>
<tr>
<td>Xline</td>
<td>Xin’xe</td>
<td>The seat of the soul.</td>
</tr>
<tr>
<td>Xysuthrus</td>
<td>Xys’u-thūrs</td>
<td>Zīs’u-thūrs.</td>
</tr>
<tr>
<td>Yāh, Yēva, Yōd</td>
<td>Yā, Yēvā, Yōd</td>
<td>Corrupt names of the Deity.</td>
</tr>
<tr>
<td>Yaksha</td>
<td>Yāk’shā</td>
<td>Hindu deity.</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>Yaveron Hamaim</td>
<td>Yá’-ve-rón Hā’-māim</td>
<td>The passage of the river.</td>
</tr>
<tr>
<td>Yesdegerdian</td>
<td>Yēs’-dē-ger’dian</td>
<td>Pertaining to the era of Yesdegerd.</td>
</tr>
<tr>
<td>Yesidee</td>
<td>Yēs’-i-dee</td>
<td>A sect bordering on the Euphrates.</td>
</tr>
<tr>
<td>Yggdrasil</td>
<td>Ygg-dra’sil</td>
<td>Sacred tree, Scandinavian mythol.</td>
</tr>
<tr>
<td>Y-ha-ho</td>
<td>Y-hā’-hō</td>
<td>Signifying the Eternal God.</td>
</tr>
<tr>
<td>Yod</td>
<td>Yō’d</td>
<td>A Hebrew letter.</td>
</tr>
<tr>
<td>Yoni</td>
<td>Yō’-ni</td>
<td>A female symbol of the Orientalists.</td>
</tr>
<tr>
<td>Zabud</td>
<td>Za-būd</td>
<td>An historical personage at Solomon’s</td>
</tr>
<tr>
<td>Zabulon</td>
<td>Za’-bo-lōn</td>
<td>Tenth son of Jacob. [court.</td>
</tr>
<tr>
<td>Zadok</td>
<td>Za’dōk</td>
<td>Righteous. Son of Ahitub, a priest.</td>
</tr>
<tr>
<td>Zadki-el</td>
<td>Za’d-kī-el</td>
<td>Angel of the planet Jupiter.</td>
</tr>
<tr>
<td>Zaborshebon</td>
<td>Za-bōr’she-bon</td>
<td>Savior of the world.</td>
</tr>
<tr>
<td>Zaphnath-panasah</td>
<td>Za-phān-thā-pān-āsā’-hā</td>
<td>Name of Zoroaster in Zend language.</td>
</tr>
<tr>
<td>Zaratustra</td>
<td>Za-rā-thūs-tra</td>
<td>The angel that governs the sun.</td>
</tr>
<tr>
<td>Zarriel</td>
<td>Zār’-ri-el</td>
<td>See Zaredatha.</td>
</tr>
<tr>
<td>Zarthan</td>
<td>Zār’-than</td>
<td>Savior of the world.</td>
</tr>
<tr>
<td>Zebedee</td>
<td>Zēb’-ē-de Zeb-’ē-de</td>
<td>Jah is gift. Husband of Sakeh.</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>Zēd’-ē-kiā</td>
<td>Jah is might. A false prophet.</td>
</tr>
<tr>
<td>Zend-Avesta</td>
<td>Zēnd Ā-ve’s-tā</td>
<td>Persian Bible in Zend language.</td>
</tr>
<tr>
<td>Zenamaar</td>
<td>Zen’-nār</td>
<td>Sacred cord used in Hinduism.</td>
</tr>
<tr>
<td>Zeralas</td>
<td>Zē-rāl’-ās</td>
<td>King Solomon’s Captain of Guards.</td>
</tr>
<tr>
<td>Zerbal</td>
<td>Zēr-bāl</td>
<td>See Clay Ground.</td>
</tr>
<tr>
<td>Zerethadah</td>
<td>Ze-rē-thā-thā</td>
<td></td>
</tr>
<tr>
<td>Zerbabel</td>
<td>Za-rē-ba’-bel</td>
<td>A prince of the House of Judah.</td>
</tr>
<tr>
<td>Zeus</td>
<td>Ze’-ās</td>
<td>The chief deity of the Greeks.</td>
</tr>
<tr>
<td>Zieh</td>
<td>Zi’e-h</td>
<td>Blossom. The second Jewish month.</td>
</tr>
<tr>
<td>Zif</td>
<td>Zīf</td>
<td>Little bird. Wife of Moses.</td>
</tr>
<tr>
<td>Zipporah</td>
<td>Zip-pō’-rā</td>
<td>A musical instrument of 28 strings.</td>
</tr>
<tr>
<td>Zithern</td>
<td>Zith’-ērn</td>
<td>Balustrade.</td>
</tr>
<tr>
<td>Zison</td>
<td>Ze’sōn</td>
<td>An imaginary belt in the heavens.</td>
</tr>
<tr>
<td>Zodac</td>
<td>Zo’-de-sk</td>
<td>Distinction, nobility.</td>
</tr>
<tr>
<td>Zohar</td>
<td>Zo’hār</td>
<td>Nobility.</td>
</tr>
<tr>
<td>Zohartid</td>
<td>Zo’-ha-r’-āt</td>
<td>Founder of the Parsee religion.</td>
</tr>
<tr>
<td>Zoroaster</td>
<td>Zo-ro-ar’-əster</td>
<td>An eminent German Masonic au-</td>
</tr>
<tr>
<td>Zachokke</td>
<td>Ze-chōk’kē</td>
<td>Indian tribe of New Mexico. [bor.</td>
</tr>
<tr>
<td>Zumal</td>
<td>Zo’-nāl</td>
<td>Modern Parsee name for Zoroaster.</td>
</tr>
<tr>
<td>Zurthoest</td>
<td>Zu-r-thō-est</td>
<td>Strong. A primitive race.</td>
</tr>
<tr>
<td>Zusim</td>
<td>Zo’-sīm</td>
<td></td>
</tr>
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